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THE
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OR,
A COMPLETE
SYSTEM OF DIVINITY:
SUMMED UP IN
BRIEF NOTES UPON SELECT PLACES
OF THE
OLD AND NEW TESTAMENT.

WHEREIN
THE SACRED TEXT IS REDUCED UNDER PROPER HEADS, EXPLAINED AND
ILLUSTRATED WITH THE OPINIONS AND AUTHORITIES OF
THE ANCIENT FATHERS, COUNCILS, &c.

VOL. II.

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Christian Theology:

by

A. COMPTON

SYSTEM OF DIVINITY:

LECTURES BY THE

REV. JOHN H. COMPTON

OF THE

OLD AND NEW TESTAMENTS

AND

THE HISTORY OF THE CHURCH

AND THE DOCTRINES OF THE FAITH

AND THE HISTORY OF THE CHURCH

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AND THE HISTORY OF THE CHURCH

Printed by J. W. D. O. Y. in
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THESAURUS THEOLOGICUS.

ROMANS i. 21.

Because that, when they knew God, they glorified Him not as God, neither were thankful, &c.

I. DOCTRINE.

It is a great sin *not to glorify God as God.*

1. What is it to *glorify God*?

1. Negatively,

1. Not as if we made Him glorious, *Ex. xv. 11.*

2. Nor as if we added any thing to His glory.

2. But, positively,

1. To acknowledge His glory, *Ps. xix. 1.*

2. To admire it.

3. To live up to it.

4. To speak of it.

2. What is it to glorify God *as God*?

1. To acknowledge Him to be God.

1. To be what He is in Himself.

1. Of Himself a spirit.

2. Infinite and incomprehensible.

Soli sibi, tantus quantus est, notus.—Minuc. Fel.

[*Octav. c. xviii.*]

3. Almighty, *Matt. xix. 26.*

Quam multa non potest et omnipotens est; et ideo omnipotens, quia ista non potest.—Aug. [de Symbol. c. 2, tom. vi. p. 547, C.]

4. All-wise, *Ps.* cxlvii. 5. *Col.* ii. 3.
5. True, *Ex.* xxxiv. 6.
6. Good, *Luke* xviii. 19. *Ps.* cxlv. 7, 9.
7. Holy, 1 *Sam.* ii. 2. *Ps.* cxlv. 17.
8. Merciful, *Ex.* xxxiv. 6.
9. Just, *Ps.* cxlv. 17.
10. Omnipresent, *Ps.* cxxxix.
11. Eternal, *Ex.* iii. 14.
12. One, *Deut.* vi. 4.

Non numero, sed universitate.—Ruffin. [*in Symbol.* p. 172.]

אחד שאין ייחוד אחד כמותו בעולם.—*Maimonid.* [*de Fund. Leg.* i. 4.]

13. Three in Persons, 1 *John* v. 7.

Ἀδιαίρετος γὰρ ἐν ταῖς τρισὶν ὑποστάσεσιν ἡ τῆς μιᾶς οὐσίας θεότης.—*Athanas.* [*ad Antioch. Quæst.* i. tom. ii. p. 268, B.] *Matt.* iii. 17.

Voce pater, natus corpore, flamen ave.

2. To be what He is to us.

1. Our Maker, *Gen.* i. 1.

Quapropter rectissime credimus omnia Deum fecisse de nihilo.—Aug. [*de Fide et Symbol.* c. 2, tom. vi. p. 152, D.]

2. Our Preserver, *Acts* vii. 28.

Παρ' αὐτοῦ γὰρ ἐστὶν ἡμῶν τὸ ἐνεργεῖν, τὸ μὴ ἀπολέσθαι.

3. Our Governor, and the Disposer of all things, *Ps.* lxxv. 6. *Matt.* x. 29, 30.

4. Our Redeemer, *Isa.* xlvii. 4.

2. To fear Him as God.

1. As an heart-searching God, *Ps.* cxxxix. 2.

Προγνωστικῇ δυνάμει πάντα ἐπίσταται.—*Chrysost.* [*Exp. in Ps.* cxxxviii. tom. v. p. 409, D.]

Οὐ μόνον τὰς ἐμὰς προεώρακας πράξεις, ἀλλὰ τοὺς ἐσομένους μοι προεώρακας λογισμούς.—*Theodoret.* [*in Ps.* cxxxviii. tom. i. p. 945.]

2. A sin-revenging God, *Ex.* xxxiv. 7.

3. A sin-pardoning God, *Ps.* cxxx. 4. *Hos.* iii. 5.

3. Hope in Him, as an (*Ps.* xxvii. 1; xlv. 1, 2),

1. All-wise, 2 *Pet.* ii. 9.

2. Almighty,

3. All-gracious,

4. All-faithful, God.

Promissa tua sunt ; et quis falli timeat, cum promittit veritas?—Aug. [Confess. xii. 1. tom. i. p. 209, D.]

4. Rejoice in Him, *Philip. iv. 4.*

1. As a reconciled God in Christ.

2. A soul-satisfying God in Himself.

5. Desire Him as God, *Ps. lxxiii. 25.*

1. As one, without whom we cannot but be miserable.

2. As one, in whom we cannot but be happy.

6. Love Him as God, *Deut. vi. 5.*

1. As the chiefest good in Himself, *Luke xviii. 19.*

2. The fountain of all goodness in the creatures.

7. Worship Him as God.

1. Him alone, *Isa. xlii. 8.*

2. In spirit and in truth, *John iv. 24.*

8. Serve Him as God, *Matt. v. 16. John xv. 8.*

1. Him alone, *Isa. xlii. 8.*

2. In all things, *1 Cor. x. 31.*

9. Serve Him as God, so as to do all to His glory,
1 Cor. x. 31.

MOTIVES to it. Consider,

1. You are His, not your own, *1 Cor. vi. 19, 20.*

2. You have nothing of your own, all is His, *1 Cor. iv. 7.*

3. Whatsoever you do, it is by His strength, *John xv. 5.*

4. God doth all things to His own glory.

1. Creation, *Prov. xvi. 4.*

2. Providence, *John xi. 4. Ex. ix. 16.*

3. Redemption, *Eph. i. 5, 6.*

5. Every time that we make not God's glory our ultimate end, we commit idolatry ; for,

6. There is nothing, besides God's glory, worthy to be the end of a rational soul, because all things else are below it, *1 Pet. iv. 11. Ps. lxxiii. 26.*

7. Whatsoever does not some way tend to the glory of God, it is a sin, *Rom. iii. 23.*

DIRECTIONS.

1. Often think of the greatness and glory of God,
Ps. xcv. 3 ; xcvi. 4, 10 ; cxxxviii. 5 ; cxlv. 3, 4, 5.

2. Whatsoever ye do, intend, in your doing it, the glory of God, *Josh.* vii. 19. *1 Pet.* iv. 16. *Isa.* viii. 13.
 1. In your natural,
 2. In human,
 1. Thinking, *Prov.* iv. 23. *Jer.* iv. 14.
 2. Speaking, *Col.* iv. 6. *Eph.* iv. 29. *Ps.* cxlv. 2.
 3. Acting, properly so called, *1 Pet.* ii. 12.
 3. Spiritual meditation, *Ps.* cxix. 148. *Jonah* ii. 7.
 1. Praying, *1 Cor.* xiv. 15. *Ps.* v. 3; *L.* 23.
 2. Hearing, *Luke* viii. 18. *Jam.* i. 23; iv. 5. *Heb.* iv. 2.
 3. Reading, *John* v. 39. *Acts* xvii. 11.
 4. Receiving the sacraments, *1 Pet.* iii. 21. *1 Cor.* xi. 27.
3. How does it appear to be a sin *not to glorify God as God?*
 1. God here accuses the Gentiles of it, and blames them for it.
 2. Not to glorify God as God, is not to glorify Him at all.
4. Who are guilty of this sin?
 1. Such as do not acknowledge there is a God, *Ps.* xiv. 1.
 2. Such as do not know the God they acknowledge.
 3. Such as do know Him, but do not glorify Him.
 4. Such as do glorify Him, as they think, but not as God; and they are,
 1. Such as have not right apprehensions of Him;
 2. That have not right affections for Him;
 3. That do not perform right worship and obedience to Him.

USE.

1. Reproof; you know God, but do not glorify Him as God.
 1. You know that He is an all-knowing God, *Heb.* iv. 13.
 2. An all-powerful God, *Matt.* xix. 26.
 3. That He is the chiefest good, *Luke* xviii. 19.
 4. That in Christ He is a merciful and gracious God, *John* iii. 16.
 5. That He will bring all things into judgment, *Eccles.* xii. 14.

But you do not live up to this knowledge, and therefore not glorify Him as God.

2. Examine whether you have not been guilty of this sin, *Dan. v. 22.*

1. Examine your hearts;
2. Words;
3. Lives.

3. Humble yourselves for your guilt of it.

4. Reform it.

Consider,

1. The glory of God is the first thing that ought to be prayed for, *Matt. vi. 9.*

2. Consider the fearful judgments inflicted upon those who were guilty of it, *Acts xii. 23. Rom. i. 24.*

3. Consider the dreadful curses denounced against such as do not glorify Him, *Mal. ii. 2.*

4. Unless you glorify God as God, your religion is in vain.

5. You all know how to glorify Him.

6. To glorify God, is itself the glory of heaven.

7. Do you glorify Him here, and He will glorify you hereafter, *1 Sam. ii. 30.*

II. DOCTRINE.

It is a great sin not to be *thankful* to God.

1. What is it to thank God? It implies,

1. An acknowledgment that what we have, comes from Him, *Ps. ciii. 1, 2.*

2. Confession that we are unworthy of it, *Gen. xxxii. 10.*

3. High and raised apprehensions of God's goodness.

4. Magnifying and extolling the same, *Ps. lxvi. 16.*

5. Improving what we have to God's glory, *Matt. v. 16.*

2. What should we be thankful to God for? All things.

1. Temporal.

1. For making us, *Ps. cxxxix. 14.*

2. For making us rational creatures.

3. For bringing us up, *Ps. xxii. 10.*

4. For upholding and preserving us daily, *Mark viii. 6.*

5. For whatsoever evil we have not.

6. For whatsoever good we have : as,
 1. Health of body.
 2. Prosperity in our outward estate.
 3. Comfort in our relations.
 4. Gifts and parts, 1 *Cor.* xiv. 18.
 5. The use of our senses.
 2. Spiritual, *Eph.* i. 3.
 1. Christ, *John* iii. xvi. *Gal.* iv. 4, 5.
 1. His satisfaction on earth, *Gal.* iv. 4, 5.
 2. His intercession in heaven.
 2. The Gospel, *Matt.* xi. 25. *Eph.* iv. 11, 12, 13.
 3. The working any grace into us, 2 *Cor.* ix. 15.
 4. Keeping us from temptations, *Rev.* iii. 10.
 5. Preserving under, 1 *Cor.* x. 13.
 6. Delivering us out of, temptations, 1 *Sam.* xxv. 32.
2 *Pet.* ii. 9.
 7. For our good works, 1 *Tim.* i. 12. 1 *Chron.* xxix. 14.
 8. Our afflictions, *Job* i. 21.
 9. Means of grace.
 10. Hope of glory, 2 *Thess.* ii. 16. 1 *Pet.* i. 3, 4.
 1. Public prayer.
 2. Hearing the word read and preached.
 3. The administration of sacraments.
 3. How appears it to be a sin, not to be thus thankful ?
 1. It is contrary to God's command, *Ps.* c. 4. *Col.* iii. 15. 1 *Thess.* v. 18.
 2. The unthankful are reckoned amongst the greatest of sinners.
 3. God is pleased to punish severely such as are guilty of it.
 4. It is robbing God of His glory.
- USE.
1. Reproof to all ; especially such as use God's creatures without giving Him thanks for them, *Mark* viii. 6 ; xiv. 23. *Acts* xxvii. 35. 1 *Tim.* iv. 3, 4.
 2. Examine yourselves.
 3. Be thankful. Consider,
 1. It is all God requires, *Ps.* lxix. 30.
 2. It is no more than every one of you may do.

3. The more thankful we are to God, the more bountiful will He be to us.
4. He takes notice who thanks Him, *Luke* xvii. 17.
5. A truly thankful heart is a good evidence of sincerity.
6. To thank God, will be our happiness to eternity, and therefore should be our business in time, *Rev.* iv. 9 ; vii. 12.

ROMANS iv. 25.

Who was delivered for our offences, and was raised again for our justification.

I. DOCTRINE.

Christ was delivered for our offences.

1. Whom was He *delivered* by ?
 1. God, *Acts* ii. 23.
 2. Judas.
2. What to ?
 1. To shame, *Isa.* liii. 3.
 2. To pain, *Isa.* liii. 4, 5.
 3. Death, *Gal.* iii. 13.
3. What for ? *Our offences.*
 1. All men are guilty, *Ps.* xiv. 3. *Gal.* iii. 22.
 2. This guilt cannot be taken away, but by satisfying God's justice, *Heb.* ix. 22.
 3. No creature can satisfy it, *Ps.* xlix. 7, 8.
 4. Hence Christ undertook it, 1 *Tim.* ii. 5.
 5. Neither could He do it but by suffering, *Heb.* ix. 22. *Matt.* xx. 28. 1 *Tim.* ii. 6.
 6. No suffering would serve the turn but death, and that on the cross.

7. By His death He hath satisfied for our offences,
1 *John* ii. 2. *Rom.* iii. 25. *Rev.* i. 5.

8. Hence our sins came to be pardoned; and so He
being delivered for, we are delivered from, our
offences.

1. As to the guilt, *Matt.* i. 21.

2. The strength of them, *Acts* iii. 26.

USE.

1. Admire the mercy of God in delivering His Son
for us.

2. Be mindful of Him.

II. DOCTRINE.

He was raised again for our justification.

1. How raised again? From death by God, *Acts* ii. 23, 24.
Matt. xxviii. 13, 14, 15. *Luke* xxiv. 4, 5, 6.

1. He was a real man.

2. He really died, *Matt.* xxvii. 50.

3. Really rose again, *Luke* xxiv. 37, 38, 39, 40. *John*
xx. 27.

2. What is *justification*? *Terminus Forensicus*, opposed
to accusation, *Rom.* viii. 33.

1. Man hath sinned, *Rom.* iii. 23.

2. This He is accused for,

1. By God's justice.

2. Law.

3. Satan.

4. His own conscience, *Rom.* ii. 15. 1 *John* iii. 20.

3. Christ hath borne our punishment, *Isa.* liii. 6.

4. He hath also performed obedience for us.

5. This His righteousness is imputed to us, 2 *Cor.* v. 21.

6. By this we are cleared from the charge brought
against us.

7. This is our justification.

3. In what sense did Christ rise for our justification?
Or what dependance hath our justification on Christ's
resurrection?

1. Christ undertook to satisfy God's justice for us.

2. This He could not do but by suffering death.

3. So long as dead, He had not satisfied justice, 1 *Cor.*
xv. 14.

4. His rising again argued death conquered, and justice satisfied, *Acts* ii. 24.

5. Therefore being risen, He cleanses us from our sins, and so justifies us, *Rom.* viii. 34.

USE.

1. Is Christ risen?

1. Then shall we rise, 1 *Cor.* xv. 12.

2. Let us mind the things where He is, *Col.* iii. 1.

2. Was it for our justification? Then believe in Him, that you may be justified, *Rom.* v. 1.

1. In the merits of His death.

2. The truth of His resurrection.

3. The constancy of His intercession, 1 *John* ii. 1.

ROMANS vi. 12.

Let not sin therefore reign in your mortal body.

DOCTRINE.

We should not suffer sin to *reign in our mortal bodies.*

1. What is it for *sin* to *reign* over us?

1. All men by nature are sinful, *Rom.* iii. 10, 11, 12.

2. There is no sin but all men by nature are prone unto, *Ps.* li. 5.

3. But there is some sin that every one is inclined to more than to others, *Ps.* xviii. 23.

1. By the constitution of His body, 1 *Cor.* ix. 27.

2. Vocation.

3. Condition in the world, *Prov.* xxx. 8, 9.

4. Custom, *Jer.* xiii. 23.

5. Temptations, 1 *Pet.* v. 8.

4. The sins we are inclined most to, may have a prevalency over us; either,

1. Partial, *Rom.* vii. 20, 21.

2. Plenary without resistance, *Rom.* vi. 12, 20.

5. When sin hath a full prevalency in us, it is said to reign over us.

1. Because we are subject to its power, *Rom.* vi. 6.

2. Obey its motions, *Rom.* vi. 16; vii. 5.

II. Why should not *sin reign* over us?

1. Because it hath no right or title to this kingdom, but only God.

1. As our Creator, *Gen.* i. 1.

2. Preserver, *Acts* xvii. 28.

3. Redeemer, 1 *Cor.* vi. 20.

2. Because we are buried with Christ in baptism, and so are free from sin, *Rom.* vi. 1, 2, 3, 7, 10, 11, 14.

3. Because if it reign in us, it will ruin us, *Rom.* vi. 23.

USE.

1. Examine whether sin reign in you or no, 2 *Cor.* xiii. 5.
That is a reigning sin,

1. Which is your chief end and greatest pleasure,
Col. iii. 5. *Clausum arcâ custodit Jovem.*—*Suet.*
Philip. iii. 19.

2. Which is made habitual by custom, *Jer.* xiii. 23.

3. Which your thoughts run most upon and study most for, 1 *John* iii. 8, 9.

4. Which we most willingly submit to, *John* viii. 44.
Rom. vi. 13; vii. 21, 22.

5. Which we do not love to hear reproved, or preached against.

6. That for whose sake we commit others, *Ps.* xviii. 23;
as David's murder for adultery.

7. Which most distracts us in holy duties, 1 *John* ii. 15.

2. Exhortation. Let not sin reign in you.

Consider,

1. It is the greatest slavery in the world, 2 *Pet.* ii. 19.
Tit. iii. 3.

2. Christ came into the world to redeem thee from it,
Rom. iii. 26.

3. If sin reign in thee, thou hast no part, no portion in
Christ, *Matt.* vi. 24.

4. If sin reign in thee, Satan reigns over thee, 2 *Tim.*
ii. 26.

5. Thou wilt have but bad wages for thy service to sin.

1. In this life,

1. The torture of a guilty conscience.

2. A curse upon thy estate, *Mal.* ii. 2.

3. The wrath of an offended God, *Ps.* vii. 11.

2. In the life to come,

1. Separation from God.

2. Chained up in hell, *Rom.* vi. 23.

MEANS.

1. Believe in Christ.

2. Pray against sin, *Ps.* cxix. 133. *Rom.* vii. 24.

3. Watch thy heart especially, *Prov.* iv. 23.

ROMANS vi. 23.

The wages of sin is death.

I. WHAT is *sin*? ἀνομία, 1 *John* iii. 4.

Several sorts of sin.

1. In respect of the law.

1. Omission, *Matt.* xxv. 42.

2. Commission, *Ezek.* xviii. 24. *Rom.* ii. 6. 1 *John* iii. 8.

2. The subject.

1. The heart and thoughts, *Ps.* cxix. 113.

2. The tongue, *Jam.* i. 26; iii. 6.

3. The hands, *Job* xxxi. 7. *Ps.* xviii. 20.

3. Time, law, and gospel, *John* iii. 19.

II. What is *wages*? ὁψώνια.

III. What *death*? *Gen.* ii. 17.

1. Generally, all evil, *Gen.* ii. 17. *Isa.* lxvi. 4. *Heb.* x. 31; xii. 29.

2. Particularly.

1. Temporal, *Gen.* vi. 19. *Zech.* vii. 12, 13.

1. Losses in estate.
2. Reproaches in our names, *Prov.* xiv. 34.
3. Sickness in our bodies, *1 Cor.* xi. 30. *Deut.* xxviii. 21, 22.
4. Death, *1 Cor.* xi. 30. *Num.* xvi. 29; xxv. 9.
2. Spiritual.
 1. Error in judgment, *Rom.* i. 25. *2 Cor.* iv. 4.
 2. Dulness of apprehension, *Ps.* xiv. 4. *Matt.* xiii. 14, 15.
 3. Slipperiness of memory, *Jam.* i. 23, 24.
 4. Irregularities of affections, *Rom.* i. 26.
 5. Remorse of conscience, *Isa.* lvii. 20, 21.
 6. Separation from God, *Isa.* lix. 2.
 7. Anger of God, *Ps.* vii. 11.
3. Eternal death, *2 Thess.* i. 9. *Prov.* xxiv. 20.

IV. Why is *death the wages of sin*?

Because sin is the greatest evil, and so contrary to God, and separates us from Him.

1. Here, *Isa.* lix. 2. *Jer.* vi. 8.
2. Hereafter, *Heb.* xii. 14. *Luke* xiii. 3. *1 Cor.* vi. 9, 10. *Gal.* v. 19, 20, 21.

USE.

1. Terror to all, for we all have sinned. What if no drunkard, &c.
 1. Dost not thou often lodge vain thoughts? *Jer.* iv. 14.
 2. Dost not thou speak many idle words? *Matt.* xii. 36.
 3. Dost thou sanctify every Sabbath aright? *Isa.* lviii. 13.
 4. Dost thou improve every one of thy talents?
 5. Art thou contented with, and thankful for, every thing? *1 Thess.* v. 18.
 6. Always rejoice in God? *Philip.* iv. 4.
 7. Do all to His glory? *1 Cor.* x. 31.
2. Exhortation. Oh, serve sin no more, that gives no better wages; lay aside the sins of your
 1. Complexion,
 2. Calling,
 3. Country,
 4. Custom, *Eph.* iv. 28.

Consider,

1. Sin is the cause of all your misery.
2. Sin will keep you from all happiness.
3. If you live in it, you must die for it; as sure as ye do its work, ye shall receive its wages.

ROMANS viii. 34.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

I. SOME there are that would condemn us.

1. Satan, *Rev.* xii. 10. *Job* i. 9; ii. 4, 5.
2. The law, *John* v. 45. *Gal.* iii. 10.
3. Our own consciences, 1 *John* iii. 20.

II. Some there are that no condemnation can lie against.

Who are they? viz. such as are in Christ, *ver.* 1; to which being in Christ is required,

1. Faith in Him, *John* iii. 16.
2. Union to Him by that faith, *John* xvii. 21, 22. 2 *Cor.* v. 17. 1 *Cor.* vi. 17. *John* xv. 1, 2, 3.

III. Here are four reasons why they cannot be condemned.

1. *It is Christ that died.*

1. Christ died for our sins, *Isa.* liii. 5, 6. 1 *John* ii. 2.
2. Believers died in Him.
3. Hence they cannot be condemned, because He hath made satisfaction for our debts.

2. *Yea, rather, that is risen again.*

1. Christ did really rise, *Luke* xxiv. 6.
2. His rising shews that He hath completed our redemption and satisfied for our sins, *Acts* ii. 24.

3. He rose as He died, the Head of the Church,
Rom. iv. 25.

4. All believers, therefore, rose with Him, *Col.* iii. 1.

5. Hence there can be no condemnation to them,
because, by His resurrection, He and they in
Him were acquitted, *Rom.* viii. 1. *Heb.* v. 9.

3. *Who is even at the right hand of God.*

Which betokeneth,

1. His honour, *Heb.* i. 3; viii. 1.

2. His happiness, *Ps.* xvi. 11.

3. His power, *Mark* xiv. 62. *Ps.* cx. 1.

By which power He will,

1. Destroy sin, 1 *John* iii. 8.

2. Satan, *Heb.* ii. 14.

3. Death, 1 *Cor.* xv. 26, 55, 56. *Hos.* xiii. 14.

Hence they cannot be condemned, 1 *John* ii. 1.

4. *Who also maketh intercession for us*; which He doth,

1. By appearing for us before God, *Heb.* ix. 24.

2. By virtue of His sacrifice, *Heb.* x. 12, 14.

3. Pleading our cause, that the Father would accept us
through Him, 1 *John* ii. 1.

4. By the Father's always hearing Him, *John* xi. 42.
Matt. xvii. 5.

USE.

1. Strive after being in Christ above all things.

Consider,

1. You are all guilty, *Gal.* iii. 22. *Rom.* iii. 19.

2. Condemned too, *John* iii. 18.

3. There is no way to be acquitted but by Christ,
Acts iv. 12.

4. None that come to God by Him, but may be saved,
Heb. vii. 25. By Him we may come to God.

5. Therefore, if you come by faith to Him, there can
be no condemnation to you, *Matt.* xi. 28, 29.

2. Meditate often upon these four things:—

1. The death,

2. Resurrection, 2 *Tim.* ii. 8.

3. Exaltation,

4. Intercession, of Christ.

3. Be thankful to God for sending Christ, *Rom.* xi. 33.

4. Bless His name for making known Christ to you, *Matt.* xi. 25.
5. Triumph over all spiritual enemies, and be not dismayed at them, *Rom.* viii. 34, 35, 37, 38, 39.

ROMANS x. 17.

So then, faith cometh by hearing, and hearing by the word of God.

"Ἀρα ἡ πίστις ἐξ ἀκοῆς.

I. WHAT *faith*?

1. An historical, *Jam.* ii. 19.
2. A dogmatical, *Acts* viii. 13, 23. *Luke* iv. 41.
3. A temporary, *Luke* viii. 13. *John* v. 35.
4. A faith of miracles, *Luke* xvii. 6. 1 *Cor.* xiii. 2.
5. A saving faith, *Rom.* x. 10. *Acts* xvi. 31. 1 *Pet.* ii. 6.

II. What *word*, by the *hearing* whereof *faith* comes?

1. Not the word of men.
2. Not the word of angels, *Gal.* i. 8.
3. But the word of God.

III. What is meant by *hearing* this *word*?

Hearing it,

1. Read,
2. Expounded,
3. Preached.

IV. How is *faith* wrought *by the word*? Not as by the principal, but only instrumental cause. Thus,

1. The minister, commissioned from God, speaks it to the ear, sometimes of God's mercy to man, sometimes man's duty to God, &c. 2 *Tim.* iv. 2.
2. The ears of the hearer take in what the mouth of the preacher speaks, and convey it to the understanding. But that cannot receive it, 1 *Cor.* ii. 14: therefore,

3. The Spirit goes along with the word, and enables the understanding to receive and understand it.
4. The Spirit having enabled the understanding to receive it, it inclines the will to embrace it, *Philip.* ii. 13. *Rom.* vii. 15. *Heb.* iv. 12.

USE.

1. Reprehension,

1. To those that think themselves above ordinances.
2. To those that will not come up to them; in particular, eight sorts of persons this doctrine meets with, as the angel did Balak, with a drawn sword.
 1. Such as will not so much as come to hear.
 2. Such as will come, but not to hear, but out of custom, or to stop the mouth of a brawling conscience.
 3. Such as will come to hear, but will not hear when they are come, *Ezek.* xxxiii. 31. They come, and bring their ears too, but they are either stopped, *Ps.* lviii. 4, 5; dull, *Matt.* xiii. 15; or itching, *2 Tim.* iv. 3, 4.
 4. Such as will hear when they are come, but do not mind or understand what they hear, *Ezek.* xxxiii. 32. *Acts* ix. 7; *conf.* xxii. 9.
 5. Such as mind what they hear, but will not believe what they mind.
 6. Such as do believe what they mind, but will not resolve to practise what they believe, *Ezek.* xxxiii. 32.
 7. Such as will resolve to practise what they believe, but will never practise what they resolve, *Jam.* i. 23, 24.

MOTIVES.

1. Consider whose word it is.
2. What a word it is, *Ps.* xix. 7. *Rom.* i. 16. *Jam.* i. 21.
3. Consider what thou mayest get by coming to it; what thou mayest lose by staying from it.
4. Consider the time will come when thou wilt curse thyself for every opportunity thou hast lost, or else bless God for every opportunity thou hast embraced, *Matt.* xxiii. 39.

DIRECTIONS.

1. Before hearing,

1. Consider what thou art going about, and whom thou art going before.
2. Set aside all worldly thoughts, as Abraham, his servants, and Nehemiah, *Neh.* xiii. 19, 20; especially sins, *Jam.* i. 21.
3. If thou wouldst have God pour forth His blessings upon thee in preaching, do thou pour out thy spirit before Him in prayer, *Ps.* x. 17; lxxv. 2.
 1. For the minister, *Rom.* xv. 30.
 2. Yourselves, that God would put in with the word, *Isa.* viii. 11.
4. Come with an appetite, *Matt.* v. 6. *Job* xxix. 23.
5. Come with large expectations.
6. With strong resolutions to practise.

2. In,

1. Hear it reverently.
2. Diligently, with hearts as well as ears.
3. Meekly, *Jam.* i. 21.
4. With faith, *Heb.* iv. 2.
5. Apply it to thyself, *Job* v. 27.
6. Renew your resolutions to practise the particular duty, lifting up your spirit to God in ejaculations.

3. After, sermon,

1. Meditate upon what thou hast heard with thyself, *1 Tim.* iv. 15.
2. Confer of it with others.
3. Square thyself according to it, that thy life may be as a comment upon the sermon, *Jam.* i. 22. *Matt.* vii. 24, 25.

ROMANS xi. 33.

*O the depth of the riches both of the wisdom and
knowledge of God!*

Ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ.

OBSERVATION.

THE great God is a wise God, *Job* ix. 4; xxxvi. 5. *Rom.* xvi. 27. 1 *Tim.* i. 17. *Jude* 25.

Where, by wisdom, I mean that attribute in God whereby He orders and manages whatsoever He takes in hand, by the best means, in the best manner, and to the best end that possibly can be imagined; so that it is impossible for us, or, I may say, for Himself too, to find out better means to make use of, a better way to go in, or a better end to aim at, than Himself makes use of, goes in, and aims at, in every thing that ever did or ever shall come from Him.

And, if we descend into particulars, we may read this His infinite wisdom,

I. In His contrivance of the world; so that you cannot look upon the workmanship of the least creature, but it sufficiently argues the wisdom of its glorious Creator; and for our clearer apprehending this infinite wisdom, let us consider how, before the sun, moon, stars, heaven, earth, or any creature else was, there was no other being in the whole world but this one most glorious God. This great God, yet, it seems, was pleased, and had so decreed from eternity, to make Himself known to some beings besides Himself. This He could not do, unless Himself created some such persons, as may thus consider and admire His glory, and also some such creatures, wherein His glory might be thus considered and admired. Hence it pleased this sacred Deity to fall to the raising of this stately fabric of the world that you and I live in. By what means doth He do it? Even by His

word. He did but speak the word, and immediately the empty womb of nothing delivered itself of that lump and confused chaos, which the great God afterwards, by His wisdom and power, digested into that frame, fashion, and order we now see it in; and verily, His infinite wisdom shined forth so clearly in the management of every particular circumstance in this great work, that should I hold my tongue, as my Saviour saith in another case, the very stones would immediately cry out, *O the depth*, &c. So that we cannot look above us, about us, below us, within us—we cannot look upon the least spire of grass, or piece of earth, the stones we stand on, or the seats we sit on, but we may still hear every thing crying aloud in our ears, or calling upon us to cry out, *O the depth*, &c. If to heaven, *Ps.* cxxxvi. 5; if to the earth, *Prov.* iii. 19; man, *Ps.* cxxxix. 14, 15.

II. Providence.

1. Preservation; for His wisdom appears as much in preserving things in the beings He gave them, as in first giving beings unto them; the means whereby He upholds the world, is the same with that whereby He made it, *Heb.* i. 3.

2. Government; sun, moon, stars, earth, clouds, *Job* xxxvii. 6. 16. Men.

3. Redemption. And verily, if upon consideration of the works of the creation, we may cry out, *O the depth*: here, *O the depth of the depth*, &c. The greatest wisdom is seen in bringing about things of the greatest difficulty; and the greatest difficulty is in bringing into one things of the greatest distance and opposition, which cannot but be acknowledged to be in the work of redemption. For, what is there in the world that is at a greater distance from, and opposition against, God, than man? God is a holy spirit, man sinful flesh, and so more contrary to Him than either the beasts or devils themselves; the beasts, though flesh, yet are not sinful; the devils, though sinful, yet are they spirits; but man is neither a spirit nor yet void of sin, and by consequence, of all the creatures in the world, the most contrary and opposite to a holy God: yet in this work we have God reconciled to man, and man reconciled to God;

and that by God's assuming of the human, and man's partaking of the divine, nature ; so that three things, especially in this great work, manifest the wisdom of Him that did it.

1. God's being reconciled to man.
2. Man's being reconciled to God.
3. In the manner how all this is brought about by God's clothing Himself with the human, and filling man with the divine, nature.

USE.

1. INFERENCES.

1. Sinners' misery.
2. Saints' happiness.
3. Heaven's glory, 1 *Kings* x. 8.

2. Exhortation.

1. Admire Him.
2. Interest yourselves in Him.
3. Rely upon Him, *Ps.* ix. 18. 2 *Pet.* ii. 9.
4. Labour you after this true wisdom of God, to be made partakers of it.
5. All that desire wisdom, come to the Lord for it, *Jam.* i. 5. *Prov.* ii. 6, 1 *Kings* iii. 12.

ROMANS xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1. *I beseech you*, not command you, though equivalent, 1 *Cor.* iv. 21.

Natura contumax est humanus animus, et in contrarium atque arduum nitens ; sequiturque facilius quam ducitur.
Sen. [de Clem. i. 24.]

2. *Therefore*, because of God's wisdom and goodness, *Rom.* xi. 33, 34.

3. *Brethren*, 1 Cor. xv. 58.

4. *By the mercies of God.* Δι' αὐτῶν οὖν τούτων [φησὶ,] παρακαλῶ, δι' ὧν ἐσώθητε.—*Chrysost.* [in *Ep. ad Rom. Hom.* xx. tom. ix. p. 656, C.]

Καὶ τί θαυμάζεις εἰ αὐτὸς οὐ παραιτεῖται παρακαλεῖν, ὅπου γε καὶ τοὺς οἰκτιρμοὺς τοῦ θεοῦ προσάλλεται. — *Id.* [ibid. B.]

Νόμους τίθησι, καὶ κρύπτει τὴν ἐξουσίαν.—*Theodoret.* [in *Ep. ad Rom.* xii. l. tom. iii. p. 94.]

Per misericordiam Dei. Qua magis nihil est, per quam liberati sumus.—*Hieron.* [in *Ep. ad Rom.* xii. tom. xi. p. 885, E.]

[The Commentaries on the Epistles in tom. xi. of Jerome are attributed to Pelagius in Vallarsi's Edition.]

5. *That ye present*, as the sacrifices to the priests, which were types of Christ,

6. *Your bodies.*

1. The body in particular, every member, to the service of God, *Col.* iii. 5.

2. The whole man.

7. *A sacrifice.*

8. *Living.* Θυσίαν ζώσαν. Ἐπειδὴ γὰρ εἶπε, θυσίαν, ἵνα μή τις νομίσῃ, ὅτι κατασφάζαι κελεύει τὰ σώματα, ταχέως ἐπήγαγε, ζώσαν.—*Chrysost.* [u. s.]

Οὐ γὰρ σφαγῆναι κελεύει τὰ σώματα, ἀλλ' εἶναι τῇ ἁμαρτίᾳ νεκρά.—*Theodoret.* [u. s.]

9. *Holy*, without spot, 1 *Pet.* i. 15, 16. *Eph.* v. 27.

10. *Acceptable unto God*, *Ps.* li. 17, 19; lxix. 30, 31.

Isa. i. 12, 13; lxvi. 2. *Heb.* xi. 5.

11. *Your reasonable service.*

1. Because performed by reasonable creatures.

2. Because there is so much reason for it, which could not in the Jewish laws be given.

3. Performed by the spirit, or rational part of the soul, *John* iv. 24.

Obsequium hic cultum Dei dicit.—*Orig.* [in *Rom.* xii. l. tom. iv. p. 643, C.]

Τί δέ ἐστι λογικὴ λατρεία; ἡ πνευματικὴ διακονία, ἡ πολιτεία, ἡ κατὰ χριστόν.—*Chrysost.* [u. s. p. 658, B.]

DOCTRINE.

We should devote ourselves wholly to the service of God.

I. How ?

1. Our souls.

1. Our understandings, *Hos.* iv. 1. 1 *Cor.* ii. 2.

2. Thoughts, *Ps.* x. 4.

3. Judgments, 2 *Pet.* ii. 1.

4. Will, *Ps.* lxxiii. 25.

5. Affections.

1. Concupiscible, *Matt.* xxii. 37.

2. Irascible, *Ps.* cxix. 113.

2. Our bodies.

1. Our eyes to behold His works, *Ps.* viii. 3.

2. Our ears to hear His word, *Rev.* iii. 22.

3. Our tongues to praise His name, *Ps.* xxix. 1 ;
lxxi. 24.

4. Our hands to perform His work.

5. Our feet to run in the way of His commands.

6. Our hearts to love Him, *Prov.* xxiii. 26.

3. Our estates, *Prov.* iii. 9.

II. Why should we devote ourselves thus to His service ?

1. Because we are His, 1 *Cor.* vi. 19, 20.

1. All we are is His.

2. All we do, *Acts* xvii. 28.

3. All we have, *Gen.* xiv. 19.

2. Because this is the end,

1. Of His creating, *Prov.* xvi. 4.

2. Preserving,

3. Redeeming us, *Acts* iii. 26.

3. Because, unless we serve Him wholly, we do not serve Him at all, *Num.* xiv. 24.

USE.

Exhortation. Devote yourselves to God.

Consider,

1. This is no more than what you have vowed in baptism.

2. His service is the highest honour, *Prov.* xii. 26.

3. The only freedom, *Rom.* viii. 21.

4. And the greatest pleasure, in the world.

5. Serving Him is serving yourselves.

6. Serve Him now, and enjoy Him for ever, *Matt.* xxv. 23.

Free,

1. From the tyranny of sin, *Rom.* vi. 12, 14.
 2. From the curse of the law, *Gal.* iii. 10, 13.
 3. From the wrath of God.
 4. From the tortures of a guilty conscience, *2 Cor.* i. 12.
 5. From the snares of the world.
7. I beseech you by His mercies,
1. In forbearing you hitherto, *Lam.* iii. 22.
 2. In providing for your bodies, *1 Tim.* vi. 17.
 3. In sending His Son to die for you, *Rom.* v. 8.
 4. In offering Him to all that will accept Him, *Isa.* lv. 1. *Matt.* xi. 28.
 5. In vouchsafing you the means of grace.
 1. His word, *John* v. 39.
 2. His ordinances, *Rom.* x. 17.
 3. His sacraments.
 6. In forewarning you of your danger, *Matt.* xxv. 41.
 7. In encouraging you with so many promises, *Ezek.* xxxiii. 19. *John* vi. 37.
 8. In calling upon you, and beseeching you at this time to come to Him.

ROMANS xii. 2.

And be not conformed to this world, &c.

I. DOCTRINE.

We are not to be *conformed to this world.*

1. What are we to understand by the *world*? *1 John* ii. 16.
 1. The lust of the flesh, *Tit.* ii. 12.
 2. The lust of the eye, *Eccles.* v. 11.
 3. The pride of life, *Rom.* i. 30.
2. What is it *not to be conformed*?
 1. Not to approve of, *1 John* ii. 15.

2. Nor imitate, this world, 1 *Pet.* iv. 4.
3. To use it as if we used it not, 1 *Cor.* vii. 30, 31.
3. Why?
 1. We are separated from the world to God, 1 *Pet.* ii. 9, 10, 11, 12.
 2. We have put on Christ, *Gal.* iii. 27.
 3. "All that is in the world," &c. "is not of the Father," &c. 1 *John* ii. 16.
 4. Contrary to the love of God, 1 *John* ii. 15.
 5. "The fashion of this world passeth away," 1 *Cor.* vii. 31.

USE.

Conform not *to this world*.

1. You have higher things to mind, *Col.* iii. 1, 3. *Philip.* iii. 20.
2. This world cannot satisfy you, *Eccles.* i. 8.
3. You must give an account of what you do here, 1 *Pet.* iv. 4, 5. 2 *Pet.* iii. 11.

DOCTRINE II.

We should *be transformed by the renewing of our mind.*

μεταμορφωσθε.

1. What is it to *be transformed*? To be new creatures, 2 *Cor.* v. 17.
 1. In our judgments; concerning,
 1. God, *Matt.* xix. 17.
 2. Christ, *Philip.* i. 21; iii. 8.
 3. The world, *Eccles.* i. 1, 2.
 2. Our thoughts, *Ps.* i. 2.
 3. Consciences, *Acts* xxiv. 16.
 4. Wills, *Lam.* iii. 24.
 5. Affections, *Col.* iii. 2.
 1. Love and hatred, *Matt.* xxii. 37.
 2. Desire and abhorrence.
 3. Joy and grief, *Ps.* xlii. 1, 2.
 4. Hope and fear, *Ps.* xxvii. 1.
 5. Anger and meekness, *Matt.* xi. 29.
 6. Words, *Matt.* xii. 36.
 7. Actions, 1 *Pet.* i. 15, 16.
 1. Towards God, *Acts* xxiv. 16.
 2. Towards men, *Acts* xxiv. 16.
 1. Love, *Matt.* v. 44.

2. Justice, *Matt.* vii. 12.

3. Mercy, *Rom.* xii. 8.

2. Why *transformed*?

1. Till transformed, we are altogether sinful, *Prov.* xv. 8.

2. We can enjoy no happiness here below.

3. Nor be capable of happiness hereafter, *Heb.* xii. 14.

1 *Cor.* ii. 14.

USE.

1. Examine whether you be transformed or no.

1. Look to your heads, 2 *Cor.* xiii. 5.

2. Your hearts, *Prov.* iv. 23, נֶצֶר לִבָּהּ.

3. Your lives, *Matt.* xii. 33.

REASONS for this examination.

1. Many have been mistaken about it. Some think they are renewed, because turned,

1. From one sect to another.

2. From one sin to another.

3. Or from debauchery to mere morality.

2. This is the most dangerous of all mistakes.

3. If you never examine yourselves, you have the more cause to fear your condition.

SIGNS or MARKS of our being transformed.

All our actions to God and man,

1. Proceed from new principles.

1. Obedience to God, 1 *Sam.* xv. 22.

2. A desire to please Him, 1 *Thess.* iv. 1. *Heb.* xi. 5.

2. After a new manner.

1. Not hypocritically, but sincerely, 2 *Cor.* i. 12.

2. Not proudly, but humbly, *Luke* xvii. 10.

3. Not interruptedly, but constantly, *Luke* i. 75.

3. To a new end, 1 *Cor.* x. 31. *Matt.* v. 16.

MEANS.

1. Read the word written, *Jam.* i. 21.

2. Hear it preached.

3. Meditate upon it.

4. Pray, *Psa.* li. 10.

5. Receive the sacraments.

2. EXHORTATION.

1. By renovation you become such again as you were created, *Gen.* i. 26.

2. God Himself will change to you,
 1. His hatred to love, *Isa.* lxvi. 2.
 2. His anger to mercy.
 3. All His actions to your good, *Rom.* viii. 28.
 3. If now transformed from the world to God, hereafter you shall be transformed from misery to happiness.
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ROMANS xii. 3.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

HERE is observable,

1. The Apostle's power: *I say*, or command, *1 Cor.* xiv. 37.
2 Pet. iii. 2.
2. The original of it, *by grace*.
 1. All power is originally in God, *Rom.* xiii. 1.
 2. It is derived to creatures by free gift: *given to me*, *Col.* i. 25.
 3. To the Apostle by special grace, for he had it immediately from God, *Gal.* i. 1, 15. *1 Cor.* xv. 10. *Eph.* iii. 7.
3. The extent of this power, *to every one*, *2 Cor.* xi. 28. *Col.* i. 28. *1 Thess.* ii. 11.
4. The prohibition, *not to think too highly of themselves*, especially as to their spiritual endowments.
 1. Knowledge, *Jer.* ix. 23. *1 Cor.* viii. 1.
 1. We know but little in naturals.
 2. Less in spirituals, *1 Cor.* ii. 14.
 3. Imperfect in both.
 1. In naturals.

1. We know but few things.
2. Those but by conjectures.
2. In spirituals, 1 *Cor.* viii. 2; xiii. 9.
 1. We know but little,
 1. Of God, *Hos.* iv. 1. *Jer.* ix. 3.
 2. Of Christ, 1 *Cor.* ii. 2.
 3. Of our souls.
 4. Of our estate as to God, 2 *Cor.* xiii. 5.
 5. As to the world to come.
 2. All our knowledge we owe to God, *Matt.* xi. 25.
2. Gifts of the ministry.
 1. None can perform their duty aright, *Eccles.* vii. 20. 2 *Cor.* iii. 5.
 2. What gift we have, we are bound to God for, 1 *Cor.* iv. 7.
 3. We can do no good with it, without God, *John* xv. 5. 1 *Cor.* iii. 6.
3. Graces.
 1. Few have all.
 2. They we have are imperfect, *Philip.* iii. 11, 13.
 1. Love to God, *Matt.* xxii. 37.
 2. Faith in Christ, *Luke* xvii. 5.
 3. Repentance of sin, 2 *Cor.* vii. 10.
 4. Justice to our neighbour, *Matt.* vii. 12.
 5. Charity to the poor, 1 *Cor.* xvi. 2. 2 *Cor.* ix. 6.
 3. If we think too highly of ourselves for them, they are no true graces, *Matt.* xi. 29. 1 *Tim.* i. 15. *Eph.* iii. 8.

USES.

1. INFORMATION. What cause have we, then, not to be proud?
 1. Of strength, *Jer.* ix. 23.
 1. Wherein the beasts excel us.
 2. Whereof we may each moment be deprived, *Isa.* ii. 22.
 2. Of riches;
 1. Which cannot make us happy.
 2. But keep us from happiness, *Matt.* xix. 23, 26.
 3. Which we must part with before we can be happy.

3. Honours ;

1. Which depend upon the thoughts of others.
2. May deprive us of true honours, *John* xii. 43.

2. EXHORTATION. Study humility, 1 *Pet.* v. 5.

1. Towards God, *Mic.* vi. 8. *Isa.* lvii. 17; lxvi. 2.

Considering,

1. How many sins you are guilty of, *Ps.* xix. 12.
2. How many you are defiled with, *Isa.* i. 5, 6.

2. Towards men.

Consider,

1. You know not but they are better and more dear to God than yourselves, *Rom.* xiv. 3, 4. *Philip.* ii. 3.

2. If you excel them in some things, they may excel you in others, *Rom.* xii. 4.

3. The more proud you are, the less cause you have to be so proud ; pride causing,

1. Division among men, *Prov.* xiii. 10.

2. Separation from God, 1 *Pet.* v. 5.

ROMANS xii. 9.

Let love be without dissimulation. Abhor that which is evil.

I. OBSERVATION.

We are to *love without dissimulation.*

1. What is it to *love without dissimulation* ?

1. It should proceed from the heart, 1 *Tim.* i. 5.

2. Be expressed in actions, 1 *John* iii. 18.

2. Why should we thus *love* ?

1. Otherwise it is hypocrisy before God.

2. A deceiving our neighbour.

3. No true love.

Cum autem omnium rerum simulatio est vitiosa (tollit enim judicium veri, idque adulterat), tum amicitiae repugnat maxime.—Cic. de Amicit. [c. 25.]

USES.

1. Love one another.

Consider,

1. It is the fulfilling of the law, *Rom. xiii. 8, 9, 10.*
2. It is the special command of Christ, *John xiii. 34.*
3. The principal mark of a true Christian, *John xiii. 35.*

II. We should *abhor that which is evil.*

1. What *evil*?

1. Sin, 1 *John iii. 4.*
2. Punishment, *Isa. xlv. 7.*

2. What is it to *abhor* it?

It must consist in,

1. Our settled judgment that it is evil.
2. An hatred of it for its own sake, *Ps. cxix. 113.*
3. An aversion from it, *Ezek. xxxiii. 11.*

3. Why should we *abhor* it?

Because,

1. It is contrary to God's nature.
2. Repugnant to His laws, *John iii. 4.*
3. Destructive to our own souls.

USES.

1. Repent of the sins you have already committed ; for,

1. By them you have incurred God's displeasure, *Ps. vii. 11.*

2. Made yourselves liable to eternal torments, *Rom. vi. 23.*

3. There is no way to avoid both, but by repentance, *Luke xiii. 3.*

2. Abhor it so as not to commit sin hereafter.

Consider,

1. It is the greatest folly, *Ps. xiv. 4; xciv. 8.*

2. Slavery, *Rom. vi. 20.*

3. It defiles thy soul, *Jam. i. 21. Matt. xv. 20. Job xv. 16.*

4. Is the death of the soul, *Rom. vii. 24. Eph. ii. 1.*

5. Hath been the only cause of all the misery thou hast felt.
6. Deprives thee of God's mercy, and makes thee like to Satan, *John viii. 44.*
7. Unless you abhor evil, God will abhor you, *Isa. lix. 2.*
8. Unless you abhor sin in yourselves now, you will abhor yourselves for sin to eternity.

MEANS.

1. Always remember you are Christians, *2 Tim. ii. 19.*
 2. Avoid the occasions of sin, *1 Thess. v. 22.*
 3. Often think whom it displeases, the great God, *Gen. xxxix. 9.*
 4. Live always as under His eye, *Ps. cxxxix. 7.*
 5. Remember the time will come when thou must answer for it, *Eccles. xi. 9.*
-

ROMANS xii. 9.

Cleave to that which is good.

- I. WHAT is *good*? That which hath all things required to its perfection. *Bonum est quod habet omnia ad propriam perfectionem requisita.*
And there is,
 1. Transcendent good, God, *Luke xviii. 19.*
 2. Natural, perfect in its nature, *Gen. i. 31.*
 3. Moral, that is, conform to right reason, *1 Tim. ii. 3.*
- II. What is it to *cleave to that which is good*?
 1. To approve of it.
 2. To desire it, *Rom. xii. 9.*
 3. To be constant in practising good works, so as to cleave to them and be one with them, *Rom. xii. 1.*

III. Why are we to *cleave to that which is good*?

1. Because we are constantly receiving good from God.
2. We are commanded to be always doing good, *Luke i. 75. Prov. xxiii. 17. Ps. cxix. 96.*
3. When we do not good, we sin.

IV. How are we always to do good?

To this is required,

1. Faith in Christ.
 1. Nothing is in itself good, but what is done by His grace, *John xv. 5.*
 2. Nothing accepted but by His merit, *Isa. lxiv. 6. 1 Pet. ii. 5.*
2. It must be agreeable, for the matter, to the word of God, *Isa. i. 12.*
3. Done in obedience to that word, *1 Sam. xv. 22.*
4. Understandingly, *1 Cor. xiv. 15.*
5. Willingly, *Ps. cx. 3.*
6. Cheerfully, *Ps. xl. 8.*
7. With the utmost of our power, *Eccles. ix. 10.*
8. In faith, *Rom. xiv. 23.*
9. Humbly.
 1. Not vainly thinking that good works come from thyself, *2 Cor. iii. 5.*
 2. Nor expecting salvation by them.
10. They must be done to the glory of God, *Matt. v. 16. 1 Cor. x. 31.*

USE.

Cleave to that which is good, so as always to do it.

Consider,

1. How honourable an employment it is, *1 Sam. ii. 30.*
 1. The work of Angels, *Heb. i. 14.*
 2. Of Christ, *Acts x. 38.*
 3. Of God, *Gen. i. ult.*
2. How pleasant.
 1. Thy conscience will hereby be void of offence, *Acts xxiv. 16.*
 2. Thy heart rejoicing in the love of God, *Philip. iv. 4.*
3. How profitable. Hereby thou wilt gain,
 1. Honour to thy religion.
 2. God's favour to thyself, *Isa. lxvi. 2.*

3. An assurance of thy interest in Christ, *Jam.* ii. 26.
4. The concurrence of all things for thy good, *Rom.* viii. 28.
5. Eternal happiness, *Matt.* xxv. 46.

ROMANS xii. 10, 11.

Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business.

I. DUTY.

Be kindly, &c.

1. Wherein are we to express our affection to one another ?
 1. In desiring one another's good, 1 *Tim.* ii. 1.
 2. In rejoicing in one another's prosperity, *Rom.* xii. 15.
 3. In pitying one another's misery, *Rom.* xii. 15. *Isa.* lxiii. 9.
 4. In forgiving one another's injuries, *Matt.* vi. 14, 15.
 5. In helping one another in our necessities, 1 *John* iii. 17, 18.
2. Why so *kindly affectioned* ?
 1. We are commanded to do it, *John* xiii. 34.
 2. No other command can be performed without this, *Rom.* xiii. 10.
 3. Neither can we love God without it, 1 *John* iii. 17.
 4. This is the true religion, *Jam.* i. 27.
 5. Because we are all brethren.
 1. In Adam, as to the flesh, *Acts* xxii. 1.
 2. In Christ, as to the Spirit, 1 *Cor.* xv. 58. *Philip.* i. 14.

USE.

Be kindly affectioned to all persons.

1. *Obj.* They are wicked.

1. Thou canst not say they are more wicked than thyself, 1 *Tim.* i. 15.
2. Thou knowest not but they may be saved, and not thyself, *Matt.* vii. 1.
3. Thou art to hate their sins, yet love their persons, *Ps.* xcix. 8.
2. *Obj.* They wronged me.
 1. Thou knowest not but their iniquity was thy good, as in Joseph's brethren.
 2. Thou hast injured God, *Matt.* vi. 14, 15.
 3. Others' sins cannot absolve thee from thy duty.
3. *Obj.* But they are still my enemies.
 1. Then thou hast a special command to love them, *Matt.* v. 44, 45.
 2. And the reason of it, *Matt.* v. 45, 46.
- II. DUTY. *In honour preferring one before another, Rom.* xiii. 7. 1 *Pet.* ii. 17.
 1. What is the *honour* due to others?
 An acknowledgment of what is excellent in others, expressed by outward signs.
 1. An acknowledgment,
 2. Of what is excellent.
 1. Authority, 1 *Pet.* ii. 17.
 2. Superiority.
 3. Virtue, *Prov.* xii. 26.
 3. Expressed by outward signs, *Gen.* xlii. 6. *Acts* xxvi. 25.
 2. How are we to *prefer one* before another?
 1. By having low and modest thoughts of ourselves, *Prov.* xxvi. 12.
 2. By having a just esteem of others' excellencies, 1 *Pet.* ii. 17.
 3. By accounting all others better than ourselves, *Philip.* ii. 3. *Isa.* lxv. 5.

USE.

Prefer one before another.

Consider,

1. This is necessary for preserving peace.
2. For avoiding confusion.
3. For the manifesting ourselves Christians.

III. DUTY.

Not slothful in business.

1. Here is supposed we have all *business* to do,
 1. In our particular calling and station in the world,
1 *Thess.* iv. 11.
 2. In our general calling, *Philip.* ii. 12.
 1. Repentance, *Luke* xiii. 3.
 2. Faith, *Acts* xvi. 30, 31.
 3. To get our sins pardoned ;
 4. And so God reconciled ;
 5. And our souls in a capacity for heaven, *Heb.* xii. 14.
2. How are we not to be *slothful in business*?
 1. Not to live as if we had nothing to do.
 2. Not to be slothful in doing what we do, *Eccles.* ix. 10.
 3. Especially, not to be indifferent as to the grand affairs of our souls, *Rev.* iii. 16.

USE.

Be not slothful in business.

Consider,

1. You have a great deal of work to do ;
2. But a little time to do it in, *Jam.* iv. 13.
3. Eternity depends upon your doing your work here.

ROMANS xii. 11.

Fervent in spirit ; serving the Lord.

I. DUTY.

Fervent in spirit.

1. What is it to be *fervent in spirit*?
To be serious and earnest in matters of religion.
 1. In the exercise of graces. *Fervent*,
 1. In our love to God, *Deut.* vi. 5. *Matt.* xxii. 37.

2. In our desires of Him, *Ps.* xlii. 1, 2.
3. In our trust on Him, *Job* xiii. 15.
4. In our rejoicing in Him, 1 *Pet.* i. 8.
5. In our zeal for His glory, 1 *Cor.* x. 31.

Which yet,

1. Must be tempered with knowledge, *Rom.* x. 2.
2. Regulated by His word.
6. In repentance for our sins, *Job* xlii. 5, 6.
7. In faith in Jesus Christ, *Jam.* ii. 26.
2. In the performance of duties. *Fervent*
 1. In prayer, 1 *Cor.* xiv. 15.
 2. In hearing, *Ezek.* xxxiii. 31.
 3. In meditation, *Ps.* xxii.
2. Why thus *fervent in spirit*?
 1. This is the end of God's giving us such active spirits, that we might employ them for Him, *Prov.* xvi. 4.
 2. These are businesses of the greatest concern, *Deut.* xxx. 15.
 3. Whatsoever is not done with zeal and fervency, is no good work, *Eccles.* ix. 10.

USES.

1. Bewail your former indifferency in matters of religion.
2. Be more serious for the future.

Consider,

 1. They are great works you perform, 2 *Cor.* ii. 16.
 2. You cannot be too serious in them, *Luke* xvii. 10.
 3. Heaven will recompense all your labours, 1 *Cor.* xv. 58.

II. DUTY.

Serve the Lord.

1. What is it to *serve* God?

It implies,

 1. Our devoting ourselves wholly to Him and His way, 2 *Cor.* viii. 5. *Matt.* vi. 24.
 2. Subjecting ourselves to His will and laws, *Ps.* ii. 11, 12.
 3. Worshipping Him with all acts of divine worship, *Matt.* iv. 10. *Luke* ii. 37.

4. Our walking in holiness and righteousness before Him, *Luke* i. 74, 75.
5. Our improving all for His glory, *Matt.* xxv. 21.
2. How should we *serve* Him?
 1. Reverently, *Heb.* xii. 28, 29. *Ps.* ii. 11.
 2. Obedientially, 1 *Sam.* xii. 14.
 3. Sincerely, *John* iv. 24. *Ps.* li. 6.
 4. Readily and willingly, 1 *Chron.* xxviii. 9.
 5. Only, *Matt.* iv. 10.
 6. Wholly, *Deut.* x. 12. *Ps.* cxix. 6.
 7. Continually, *Luke* i. 75.
3. Why *serve the Lord*?
 1. He made us, *Prov.* xvi. 4.
 2. Maintaineth us, *Acts* xvii. 28.
 3. Hath redeemed us, 1 *Cor.* vi. 19, 20.

USE.

Serve the Lord.

Consider,

1. Unless you serve the Lord, you must serve sin and Satan, *Matt.* vi. 24.
2. His service is the only liberty, *Rom.* viii. 21.
3. The highest honour, in the world, 1 *Sam.* ii. 30.
4. You all vowed to serve Him in baptism, *Deut.* xxvi. 17, 18.
5. All you can do is much less than you owe Him, *Luke* xvii. 10.
6. If you serve Him, He will protect and cause all things to serve you, *Rom.* viii. 28.
7. Serve Him here, and He will reward you hereafter, *Matt.* xxv. 21.

ROMANS xii. 12.

Rejoicing in hope ; patient in tribulation.

I. DUTY.

We ought to *rejoice in hope*.

1. What is it to *rejoice*?

1. Negatively.

1. It is not to have the senses pleased.

2. Nor doth it consist in the imagination.

2. Positively. It consists,

1. In the removal of sorrow from the heart, *Ps.* xlii. 5.

2. In the soul's content and satisfaction, *Luke* i. 47.

2. What is *hope*? It consists,

1. In the belief of good things to be had, 1 *Pet.* i. 13.

2. In the expectation of them, *Ps.* lxii. 5.

3. In making use of all lawful means for the obtaining them, *Heb.* x. 23, 24, 25. *Est.* iv. 14.

3. What is it to *rejoice in hope*? To rest satisfied with the expectation of the good things God hath promised.

1. An interest in Christ, 1 *Pet.* i. 8. *Rom.* viii. 32, 33, 34.

2. Pardon of sin, *Ps.* xxxii. 5.

3. The love of God, *Rom.* v. 1.

4. The working together of all things for our good, *Rom.* viii. 28.

5. Continual supplies of grace, 2 *Cor.* xii. 9.

6. A joyful resurrection, 1 *Cor.* xv. 19, 20.

7. The enjoyment of God for ever, *Ps.* xlii. 2.

4. What grounds have we to hope for these things, so as to rejoice in it?

1. The faithfulness of God, *Tit.* i. 2.

2. His power, *Matt.* xix. 26.

3. The merits of Jesus Christ, 2 *Cor.* i. 20.

USE.

Rejoice in hope.

Consider,

1. Otherwise you dishonour God by mistrusting His promises, *Rom.* iv. 20.
2. You dishonour religion by accusing it of uncertainties.
3. You deprive yourselves of the highest happiness in this life.
4. The more joyful in hope, the more active in duty.
5. Rejoice in hope now, and rejoice in sight hereafter.

II. DUTY.

We must be *patient in tribulations.*

1. What are *tribulations*?

1. Whatsoever is hurtful to us.
2. Whatsoever vexeth us.

2. What to be *patient*?

1. Not to murmur against God, *Ex.* xvi. 3, 7, 8.
2. Nor despair of deliverance, *Ps.* xlii. 5.
3. Nor use unlawful means to get out of them.
4. To rest satisfied with them, 1 *Sam.* iii. 18.
5. To be thankful for them, *Job* i. 21, 22. 1 *Thess.* v. 18.

3. Why are we to be *patient*?

1. They come from God, 2 *Sam.* xvi. 10, 11, 12. *Ps.* xxxix. 2.
2. Are no more than we deserve, *Lam.* iii. 39.
3. Are less than we deserve, *Ezra* ix. 13.
4. Impatience does but heighten them.
5. By patience we change them into mercies, as in *Job*, *Joseph*, *David*.

USE.

Be patient.

1. No afflictions but others have borne, 1 *Pet.* iv. 12; v. 9.
2. Christ Himself hath undergone more than we can, *Rom.* viii. 29. 1 *Pet.* ii. 23; iv. 13.
3. God knows how to deliver us, 2 *Pet.* ii. 9.
4. By patience you make a virtue of necessity.
5. Will do you much good by them, *Heb.* xii. 6, 7, 8.

By,

1. Convincing you of sin, *Job xxxvi. 8, 9, 10.*
2. Purging you from sin, *Ps. cxix. 67.*
3. Your graces are hereby proved or evidenced,
1 *Pet. i. 6, 7.*
4. Your graces improved, *Rom. v. 3, 4, 5.*
5. Your relation to God shewn, *Heb. xii. 6, 7, 8.*
6. Your future condemnation prevented, 1 *Cor. xi. 32.*
7. You are prepared for heaven, *Acts xiv. 22. 2 Cor. iv. 17.*

ROMANS xii. 12.

Continuing instant in prayer.

I. WHAT is *prayer*? The hearty desire of necessary things from God.

1. The hearty desire, 1 *Cor. xiv. 15.*

1. Mental, 1 *Sam. i. 13. Eph. v. 19. Ἀνάστασις νοῦ πρὸς θεόν.—Damasc. [de Orth. Fid. iii. 24.]*

2. Oral, *John xvii. 5.*

2. Of necessary things.

1. Spiritual, for the life to come.

1. Sense of sin, *Luke xiii. 3.*

2. Faith in Christ, *Luke xvii. 5.*

3. Pardon of former transgressions, *Ps. li. 9.*

4. Subduing present corruptions, *Ps. xix. 12, 13; cxix. 133.*

5. The continued influences of His grace and Spirit,
Ps. li. 10. Luke xi. 13.

2. Temporal, for this life, 1 *Tim. iv. 8. Prov. xxx. 8.*

3. From God.

1. God alone is to be worshipped, *Matt. iv. 10.*

2. God alone understands our prayers, *Isa. lxiii. 16.*

3. He alone can answer them, *Ps.* lxxv. 2.
4. God commands us to call to Him, *Jer.* xxxiii. 3.
Ps. l. 15.

5. Christ directs us to pray to Him, *Matt.* vi. 9.
See the error of Papists, who pray to the cross.

*O crux ave spes unica,
Auge piis justitiam,
Reisque dona veniam.*

[*Hymn ad Vesp. Temp. Passionis Brev. Rom.*] To
the Virgin Mary, &c. St. Roche for the plague.
St. Apollonia for the toothache. St. Eulogius for
horses. St. Anthony for hogs. St. Gallus for geese,
&c.

II. Why should we pray ?

1. God hath commanded it, 1 *Thess.* v. 17.
2. Encouraged us with a promise, *Ps.* l. 15. *Matt.* vii. 7.
3. Made it the condition of all promises, *Ezek.* xxxvi. 37.
4. It is part of divine worship.
5. Hereby we give glory to God.
 1. Of omnipresence, *Ps.* cxxxix. 2, 3.
 2. Of omniscience, *Ps.* cxxxix. 7.
 3. Of omnipotence.
6. All blessings are sanctified by it, 1 *Tim.* iv. 5.
7. Only by this we acknowledge our dependence upon Him.

III. How should we pray ?

1. Before prayer, consider, *Ps.* x. 17,
 1. Who it is you go to pray to, *Ex.* xxxiv. 6.
 2. What you have to pray for, 1 *John* v. 14.
 3. How unworthy you are to ask or receive, *Gen.* xxxii. 10.
 4. That Christ is interceding for you, *Eph.* iii. 12.
Heb. vii. 25.
2. In prayer.
 1. Pray with that humility, reverence, and submission, as becomes a sinful creature, *Gen.* xviii. 27. *Luke* xviii. 13. *Ezra* ix. 6.
 2. Utter nothing rashly before Him, nor mingle stories with petitions, *Eccles.* v. 1, 2.

3. Let every petition proceed from the heart, *John* iv. 24.
4. Pray only in the name of Christ, *John* xiv. 13, 14; xvi. 23. *Heb.* vii. 25.
5. Let your affections and apprehensions go together, 1 *Cor.* xiv. 15.
6. Pray in faith, *Mark* xi. 24. *Jam.* i. 6.
7. Without wrath, 1 *Tim.* ii. 8. *Matt.* vi. 14, 15.
8. For others as well as for yourselves, 1 *Tim.* ii. 1. *Eph.* vi. 18.
9. Pray to the right end, *Jam.* iv. 3.
10. Add praise to prayers, *Philip.* iv. 6. 1 *Tim.* ii. 1.
 1. Praising God is all He expects for His mercies.
 2. It is the best sacrifice we can offer, *Psa.* lxxix. 30, 31.
 3. It is the work of Heaven, *Rev.* vii. 9, 10; xix. 1.
3. After prayer.
 1. Consider what you have prayed for.
 2. Expect it, *Psa.* v. 3.
 3. Use means for the obtaining it.
- IV. When should we pray? Or how continue instant in prayer, *Eph.* vi. 18. 1 *Thess.* v. 17.
 1. Be always in a praying frame.
 2. Take all occasions of praying.
 3. Never faint in prayer, *Luke* xviii. 1. 2 *Cor.* xii. 8, 9.
 4. Make prayer your daily exercise.
 1. We must serve God daily, *Luke* i. 75.
 2. The sacrifices of the Old Testament were daily, *Num.* xxviii. 3. *Acts* iii. 1.
 3. Christ directs us to ask our daily bread, *Matt.* vi. 11, 13.
 4. The saints in all ages prayed daily, *Psa.* lv. 17; cxix. 164. *Dan.* vi. 10. 1 *Kings* viii. 48. *Luke* ii. 37.
 5. The Heathens and Turks do it.
 6. We daily need mercies.
 7. We daily receive mercies from God.
- Object.* I have oft prayed, but am never heard, *Job* xxi. 15.
 1. However, we are bound to serve God.
 2. If we get no good, it is our own fault.

1. As to the matter, 1 *John* v. 14.
2. Means, *Jam.* i. 6.
3. End, of prayer, *Jam.* iv. 3.
3. Perhaps, you never expected it.
4. Or have not used the right means for it.
5. You have not prayed long enough, 2 *Cor.* xii. 9.
Luke xviii. 1.
6. Though you have not received that required, you
have other mercies, 2 *Cor.* xii. 9.
7. You may be answered, and not know it.

USE.

Continue instant in prayer.

1. Otherwise ye live in continued sin.
 2. Prayer is the most honourable work.
 3. The most pleasant, *P.s.* lxxxiv. 10.
 4. The only way of getting real mercies, *Jam.* i. 5.
 5. Right praying is a sign of a true convert, *Acts* ix. 11.
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ROMANS xii. 13.

Distributing to the necessity of saints.

I. WHO are the *saints*?

1. All that truly believe in Christ as sanctified.
2. All that profess to believe in Him, *Philip.* i. 1. *Col.* i. 2.
Rev. vii. 9.

II. What *necessities*?

That they need,

1. Our advice.
2. Prayers, 1 *Tim.* ii. 1.
3. Our estates.

III. What is it to *distribute*?

1. To give them freely.

2. To communicate with, because Christians, 1 *Cor.* xii. 26, 27. Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες.

IV. Who ought to give?

1. Every one is to be willing to give, 2 *Cor.* viii. 13.
2. They only are actually to give, who have any thing of their own to give, 1 *John* iii. 17. *Isa.* lxi. 8.
3. Hence men of a lower estate are bound to give too something, *Eph.* iv. 28.

V. How much is every one bound to give?

1. In general, bountifully, 2 *Cor.* ix. 6.
2. Proportionably to our estates, 1 *Cor.* xvi. 2.
3. More than we spend on our lusts.
4. As much as is not necessary for ourselves, 2 *Cor.* viii. 14.
5. Sometimes what is necessary, 2 *Cor.* viii. 3.

VI. How ought we to give?

1. Out of a sense of duty, not for vainglory, *Matt.* vi. 1, 2.
2. Out of love and pity to our brother, 1 *Cor.* xiii. 3.
3. Willingly, 2 *Cor.* viii. 10, 11, 12.
4. Cheerfully, *Rom.* xii. 8. 2 *Cor.* ix. 7.
5. Readily, without delay, *Prov.* iii. 27, 28.
6. Thankfully, 1 *Chron.* xxix. 13, 14.
7. For a right end.
 1. Not for praise from men.
 2. Much less salvation from God.
 3. But for His honour, *Prov.* iii. 9.

USES.

1. Repent of your neglect of this duty.
2. Perform it for the future.

Consider,

1. The law of God commands it.
2. The law of nature, *Matt.* vii. 12.
3. God hath made it our brother's due, and so we rob Him, unless we give.
4. There is a blessing entailed upon it, *Acts* xx. 35.
5. Hereby we imitate God, *Matt.* v. 48. *Luke* vi. 36.
6. Unless we give, we have no love for God, 1 *John* iii. 17,
7. Nor true religion, *Jam.* i. 27.
8. What we have, is not our own, but God's, to be laid

- out according to His will, *Luke* xvi. 12. 1 *Chron.* xxix. 11.
9. Yet Himself will repay us what we have so disbursed, *Prov.* xix. 17.
 10. Hence this is the way to lay up our treasures in heaven, 1 *Tim.* vi. 17, 18, 19. *Matt.* vi. 19, 20.
 11. It is the best way to prosper and sanctify what ye have here, *Prov.* xxviii. 27. *Deut.* xv. 7, 8, 9, 10, 11.
 12. You shall be judged according to your performance or neglect of this duty, *Matt.* xxv. 34, 35, 41, 42.
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ROMANS xii. 13, 14, 15, 16.

Given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another.

Τὴν φιλοξενίαν διώκοντες.

I. What is *hospitality*?

It implies,

1. Our indifferency about the world.
2. Willingness to communicate what we have to others, 1 *Tim.* vi. 17.
3. Our supplying strangers as well as others with necessities, 1 *Pet.* iv. 9.

REASONS.

1. *A priori.* We should do to others as we would have them do to us, *Matt.* vii. 12.
2. *A posteriori.* Because of the good we may get by it. Some have entertained angels, *Heb.* xiii. 2. *Gen.*

xviii. 3; xix. 2; and prophets, 1 *Kings* xvii. 10, 12, 14, 16. 2 *Kings* iv. 8, 16, 17, 34. *Matt.* xxv. 43.

II. *Bless them which curse you.*

1. We must expect reproaches.
2. We must not recompense curses for curses, *Matt.* v. 44.
1 *Cor.* iv. 12. 1 *Pet.* ii. 23.
3. But pray for a blessing upon them, *Luke* xxiii. 34.
1 *Pet.* ii. 21, 22, 23.

III. *Rejoice with them that do rejoice, and weep with them that weep.*

That is,

1. Rejoice at others' prosperity.
 1. Spiritual, *Luke* xv. 10. *Acts* xi. 23. *Philip.* i. 3.
 2. Temporal.
2. Be troubled at others' losses and troubles, *Job* ii. 11; xlii. 11.

REASON.

We are members of one another, 1 *Cor.* xii. 26, 27.

IV. *Be of the same mind one toward another.*

1. So as to love one another, *John* xiii. 34.
2. To be at peace together, *Rom.* xii. 18. *Heb.* xii. 14.
 1. Peace is the effect of charity.
 2. The cause of felicity.
 1. Common, *Jam.* iv. 1.
 2. Proper to each person, *Luke* xxi. 19.

V. *Mind not high things.* Μὴ τὰ ὑψηλὰ φρονοῦντες.

1. What *high things*?
 1. Negatively. Not the highest or heavenly things,
Col. iii. 1, 2. *Matt.* vi. 33.
 2. Positively. Of this world, *Jer.* xlv. 5.
 1. Great riches, 1 *Tim.* vi. 9.
 2. Great honours.
 3. Great power and place, *Acts* v. 36.
 4. Great employments.
 5. Great pleasures.
2. How not *mind* them? φρονοῦντες. So *Col.* iii. 2. φρονεῖτε.
Not so,
 1. As to think of them, *P.s.* i. 2.
 2. To desire them, *Col.* iii. 2. *P.s.* lxxiii. 25.
 3. To hope for them.

4. To admire them, *Luke* xxi. 5, 6.
5. To labour after them, *John* vi. 27. *Matt.* vi. 33.
3. Why not *mind* them?
 1. They are below you.
 1. As ye are rational creatures.
 2. As believing Christians.
 2. You have higher things to mind, *Philip.* iii. 20.
 3. Minding of earth and heaven both, is inconsistent, *Matt.* vi. 24. 1 *John* ii. 15.

USE.

Mind not high things.

Consider,

1. They are uncertain.
 2. Inconstant, *Prov.* xxiii. 5.
 3. Unsatisfying, *Eccles.* i. 8; iv. 8.
 4. Dangerous, 1 *Tim.* vi. 10.
 5. Momentary, *Luke* xii. 20.
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ROMANS xii. 16.

Be not wise in your own conceits.

- I. As to rational wisdom or knowledge.
 1. Of natural causes.
 1. You know not the first constitution of them, *Job* xxxviii. 4, 5, 6.
 2. Nor God's present disposal of them, *Acts* xvii. 28.
 3. Nor their own working and nature.
 2. Future events, *Jam.* iv. 13, 14.
 1. You know not the causes that must concur to produce them.
 2. Nor whether God will set them on work or no, or hinder them, *Jam.* iv. 15. 1 *Cor.* iv. 19.
 3. The providences of God, *P.s.* cxxxix. 5, 6.

1. To the evil, *Ps.* lxxiii. 3, 22.
2. To the good.
4. The intrigues of state, *Prov.* xx. 3.
5. The spiritual estate of others, *Matt.* vii. 1.
 1. You know not your own condition, *1 Cor.* ii. 11.
 2. There is no way in the world whereby to know others'.
6. The interpretation of Scripture, *Mark* xii. 24.
 1. Prophecies, *Acts* viii. 30, 31.
 2. Mysteries, *Rom.* xi. 33.
 3. Difficult places, *2 Pet.* iii. 15, 16.
7. Determination of theological controversies.

USE.

Be not wise in your own conceits.

1. It is a sin, *Isa.* v. 21. *Prov.* iii. 7.
2. You are not wise, *Job* xi. 12.
3. This will hinder you from true wisdom, *Prov.* xxvi. 12.

DIRECTIONS.

1. Have low thoughts of your own knowledge.
2. Labour each day to know more,
 1. Of God;
 2. Of Christ, *1 Cor.* ii. 2.

II. As to practical wisdom.

1. Wherein?

1. We must not conceit ourselves to be saints, *1 Tim.* i. 15. *Isa.* lxv. 5. *Luke* xviii. 11.
2. Nor that we are holier than others.
3. Nor that we perform duties aright.
 1. Reading the Scripture.
 2. Praying, *Jam.* iv. 3.
 3. Hearing, *Acts* ii. 37.
 4. Meditation, *Philip.* iii. 20.
4. Nor that we exercise graces aright.
 1. Repentance, *2 Cor.* vii. 10.
 1. We may repent of some sins, not of all.
 2. Our repentance is proportional to none of our sins.
 2. Faith.
 1. It may be only historical.

2. Partial, receiving only part of Jesus Christ, *John* i. 12.
3. Upon wrong grounds, education, not divine testimony, 1 *John* v. 10.
4. Not on Christ only, *Philip*. iii. 8, 9.
3. Love.
 1. We do not love God with all our hearts, *Matt.* xxii. 37.
 2. Nor constantly.
4. Trust.
 1. It may be only for spirituals, 1 *Pet.* v. 7.
 2. Not with all our heart, *Prov.* iii. 5.
5. Thankfulness.
 1. Not proportional to our mercies.
 2. Nor for all things, 1 *Thess.* v. 18.
6. Charity.
 1. It may be from wrong principles, *Matt.* vi. 1.
 2. In a wrong manner, *Rom.* xii. 8.
2. Why not thus conceited of ourselves?
 1. We know not our own hearts, *Jer.* xvii. 9.
 2. We are too apt to have too high thoughts of ourselves.
 3. This will keep us from looking after true holiness.

USES.

Be not wise in your own conceits.

1. Many have been mistaken, *Matt.* vii. 22.
2. The less holy you are, the more you are apt to conceit yourselves to be so.
3. These conceits of holiness are not consistent with true grace, *Jam.* iv. 6.
4. Therefore, so long as you conceit yourselves to be holy, you may conclude yourselves to be sinful.
5. You shall not be judged by your own conceits, but by the law of God.

DIRECTIONS.

1. Oft consult your own hearts, *Ps.* iv. 4.
2. Compare your actions with God's laws.
3. Still remember what a fearful thing it is to be mistaken in a thing of this weight.

ROMANS xii. 17.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

1 THESSALONIANS v. 15.

I. *Recompense to no man evil for evil.*

1. What evils are we not to recompense to others?

1. Not hate others, because they hate us, *Matt.* v. 44.
2. Not curse others, because they curse us, *2 Sam.* xvi. 10.
Matt. v. 44.
3. Not defraud others, because they defraud us, *Lev.* xix. 13. *1 Thess.* iv. 6.
4. Not speak evil of others, because they speak evil of us,
Tit. iii. 2. *1 Pet.* iii. 9.
5. Not neglect our duty to them, because they do it to us.
 1. Praying for them, *1 Tim.* ii. 1.
 2. Pitying their miseries, *Rom.* xii. 15.
 3. Helping them in their necessities, *Gal.* vi. 10.

2. Why not recompense evil for evil?

1. It is contrary to the rule, *Matt.* vii. 12.
2. Hereby we do ourselves more injury than they did.
3. Yea, and more than we can do them.

USE.

Recompense to no man evil for evil.

Consider,

1. None can injure us without God, *Isa.* xlv. 7.
2. Injuries patiently borne are but occasions of virtue.
3. It is better to bear an injury than to cause one ;
ἀδικεῖσθαι ἢ ἀδικεῖν.—*Aristot.* [*Eth. Nic.* v. 15.]
4. We must follow our Saviour's example, *1 Pet.* ii. 23.
5. It is one of the noblest virtues of a Christian to live above injuries.

II. *Provide things honest in the sight of all men.*1. *How provide?*

1. Think of them, 1 *Tim.* iv. 15.
2. Intend them, *Ps.* xvii. 3.
3. Endeavour them, 2 *Pet.* i. 5.
4. Practise them, 1 *John* iii. 18.
5. Continue the practice of them, 1 *Cor.* xv. 58. *Rev.* ii. 25, 26.

2. *What honest things?*

1. Towards God.

1. Love to His person, *Deut.* vi. 5.
2. Faith in His words, 1 *John* v. 10.
3. Trust on His promises, *Heb.* xiii. 5, 6.
4. Fear of His threatenings, *Amos* iii. 8.
5. Obedience to His precepts.

2. Towards men.

1. To our superiors, subjection, *Rom.* xiii. 1.
2. To our inferiors, humility.

3. To all.

1. Truth, *Lev.* xix. 11.
2. Equity, *Lev.* xix. 35, 36.
3. Love, *Matt.* v. 45.
4. Honour, 1 *Pet.* ii. 17.
5. Prayers, 1 *Tim.* ii. 1.

3. *How in the sight of all men?*

1. So as to make open profession of our religion, *Rom.* i. 16.
2. To manifest our integrity in it unto all, 2 *Cor.* viii. 21.

4. *Why in the sight of all men?*

1. Negatively. Not to gain credit for them, *Matt.* vi. 1.
2. Positively.
 1. To stop others false accusing us, 1 *Pet.* iii. 16.
 2. To be an example to others, 1 *Cor.* xi. 1.
 3. For the glory of God, *Matt.* v. 16. 1 *Pet.* ii. 12.

USE.

Provide things honest, &c.

Consider,

1. Hereby you will keep your conscience void of offence towards God and men, *Acts* xxiv. 16.

2. Excite others to virtue, *Jam.* v. 20.
3. Be an honour to your religion.
4. Be certain of God's blessing here, *Ps.* xxxix. 12.
5. And entitled to heaven hereafter, *Matt.* xxv. 46.

ROMANS xii. 18, 19.

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath.

HERE is,

I. The preface. *If it be possible.*

Which words may be looked on,

1. As limiting the command.

1. *If it be possible*; for it may be impossible, *Matt.* xviii. 7.

1. Because of others' malice, *Jam.* iv. 1.

2. Our own conscience, *Acts* xxiv. 16.

1. In reproving others.

2. In standing for the truth.

2. *As much as in you lies.*

1. That we do not disturb the peace ourselves.

2. Nor give occasion to others to do it.

2. As strengthening the command, so that we are to perform it to the utmost of our power.

II. The command. *Live peaceably with all men.*

Here is,

1. The command; *Live peaceably.*

2. The extent of it; *With all men.*

1. *Live peaceably.*

What is it to *live peaceably*?

To it is required,

1. Give offence to none, *Matt.* xviii. 7.
2. Pass by others' offences to you, *1 Cor.* xiii. 7.
3. Construe things in the best sense, *1 Cor.* xiii. 5.
4. Part with something of your own right, *Gen.* xiii. 8, 9.
5. Have a care of those passions that cause strife, *Jam.* iv. 1.
 1. Anger, *Eph.* iv. 26, 31.
 2. Envy, *Jam.* iii. 14.
 3. Pride, *Prov.* xiii. 10.
 4. Hatred and malice, *1 John* iii. 15.
 5. Implacableness, *Rom.* i. 31. *Ps.* cxx. 5, 6, 7.
2. The extent; *To all men*, *Heb.* xii. 14.
 1. To superiors, *Rom.* xiii. 1. *Matt.* xvii. 27.
 2. Inferiors.
 3. Equals.

USE.

Live peaceably with all men.

Consider,

1. Ye know not where the least strife may end.
2. It disturbs you as much as others, *Luke* xxi. 19.
3. If you live in peace, God will be with you, *1 Kings* 11, 12, 13. *2 Cor.* xiii. 11.

Avenge not yourselves.

1. What is it to avenge ourselves?
 1. It supposeth a wrong received from others.
 2. Malice in the receiver of it.
 3. A desire of as great wrong to them.
 4. An endeavour to do the same to them.
 5. The actually recompensing injuries, &c. to others for them we receive.
2. Why should we not avenge ourselves?
 1. None is a competent judge in his own case.
 2. There are laws established in all nations for the righting all persons, *Rom.* xiii. 4.
 3. By avenging ourselves, we cannot attain the ends of vengeance.
 1. To avoid the persons that wronged us.
 2. To amend others, *Deut.* xix. 19, 20.

3. To secure the person offended, 1 *Tim.* ii. 2.
4. Vengeance belongs to God, *Deut.* xxxii. 35. *Rom.* xii. 19. *Heb.* x. 30. *Num.* xxxi. 2.
5. We are to overcome evil with good, *Rom.* xii. 21.
So as,
 1. To bear injuries patiently.
 2. To do good for evil, *Rom.* xii. 20.
 3. To give place to wrath, *ver.* 19.
 1. Your own wrath ; taking time to consider.
 2. Thine enemy's wrath.—*Ambros.* [*Ep.* lxiii. 100. tom. ii. p. 1046.]
 3. God's wrath.—[Ποία ὀργή ; τῇ τοῦ θεοῦ.] *Chrysost.* [*in Ep. ad Rom. Hom.* xxii. tom. ix. p. 682, D.]

USES.

1. *Avenge not yourselves.*

Consider,

1. By avenging yourselves, you do yourselves the greater injury.
2. God may justly avenge Himself of you.
3. You usurp His power.
4. He will avenge you Himself, 1 *Pet.* ii. 23.
5. By not avenging injuries, they become mercies.
2. Live at peace and unity together.

Consider,

1. This is the special command of Christ, *John* xiii. 34.
2. The best badge of a Christian, 1 *John* iv. 12.
3. If you love others, you love yourselves.
4. You must answer for all differences before Christ.
5. Live together in love now, and ye shall live together in heaven for ever, *Heb.* xii. 14.

ROMANS xiii. 1.

Let every soul be subject unto the higher powers.

I. *EVERY* soul, or man, *Ex.* xii. 4. *Gen.* xlv. 27.

1. Secular person.
2. Ecclesiastical or religious.

Πᾶσι ταῦτα διατάσσεται, καὶ ἱερεῦσι, καὶ μοναχοῖς, οὐχὶ τοῖς βιωτικοῖς μόνον Καὶ ἀπόστολος ἦς, καὶ εὐαγγελιστῆς, καὶ προφήτης, καὶ ὁστισοῦν.—*Chrysost.* [*in Ep. ad Rom. Hom.* xxiii. tom. ix. p. 686, B.] *Matt.* xvii. 27.

II. The object: *to the higher powers*, or chief magistrates established in each nation.

1. To see that God be rightly worshipped, *2 Chron.* xiv. 2, 4; xvii. 6, 9.
2. To preserve peace, *1 Tim.* ii. 2. *Ps.* lxxii. 7.
3. To execute justice, *Ps.* lxxii. 2. *Rom.* xiii. 4.

III. The act: *be subject*. We owe them,

1. Prayers, *1 Tim.* ii. 1.
2. Fear, *Prov.* xxiv. 21. *1 Pet.* ii. 17.
3. Not to speak evil of him, *Eccles.* x. 20. *2 Pet.* ii. 10. *Jude* 8.
4. Render their dues to them, *Rom.* xiii. 7.
5. Subjection and obedience, *Tit.* iii. 1.
 1. Otherwise the magistrates' power is in vain.
 2. The public good depends upon our obedience.
 3. We are bound to obey for fear, *Rom.* xiii. 2, 3, 5.
 4. For the Lord's sake, *Rom.* xiii. 5.
 5. He that resisteth, resisteth the ordinance of God.

IV. The reason of the command: all power is of God.

This appears,

1. From Scripture.
 1. Every power is ordained of God, *Rom.* xiii. 1, 2.
 2. The magistrate is the minister of God, *Λειτουργὸν, Rom.* xiii. 4.

3. By God kings reign, *Prov.* viii. 15, 16.
4. They judge under Him, *2 Chron.* xix. 5, 6, 7.
5. He sets up kings, *Dan.* ii. 21, 37; v. 21.
6. God first ordained the power of the sword in the hand of men, *Gen.* ix. 6.
7. God gave particular direction for choosing most of the kings of Israel; as Saul, David, Jehu: and so now.

2. From reason.

1. He is the first cause of all things, *John* xix. 11.
2. All power depends on Him, *Acts* xvii. 28.
3. As the stream from the fountain.
3. All power in men is God's power in their hands, *2 Chron.* xix. 6.
4. Power is good and necessary, therefore from God, *Jam.* i. 17.
5. It is part of the law of nature, *Rom.* ii. 14, 15.

USES.

1. Be subject,

1. To all, *1 Pet.* ii. 18.
2. In all things, *1 Pet.* ii. 13.
3. For conscience sake, *Rom.* xiii. 5.

Consider,

1. Obeying them is obeying God.
2. Resisting them is resisting God, *1 Sam.* xv. 22.
Isa. i. 2.
3. The saints in all ages have been subject to their higher powers.
4. "They that resist shall receive to themselves damnation," *Rom.* xiii. 2.
2. Be sensible of, and humble for, the public breach of this command, upon this day.

Magistratus est φύλαξ τοῦ δικαίου καὶ Ἰσου.

Consider the greatness of the sin.

1. It was not against any inferior, but the supreme magistrate.
2. Not against a sinful usurper, but a most pious and religious prince.
3. He was not only resisted and reviled, but murdered by his own subjects.

4. It was not a sin of ignorance or rashness, but committed with the greatest deliberation.
 5. And under pretence of religion too.
 6. It was not the act of particular persons only, but the body of the whole nation were guilty of it; not only in that their representatives in parliament were the promoters and actors of it, but likewise in that the greatest part of the nation encouraged and assisted them in it.
-

ROMANS xiii. 7.

Render therefore to all their dues.

I. TO GOD. We owe,

1. Fear, *Matt.* x. 28.

By reason,

1. Of His sovereignty, *Mal.* i. 6.

2. His justice.

3. His power, *Jer.* v. 22.

2. Love, *Deut.* vi. 5.

1. For His excellency in Himself, *Cant.* v. 16.

2. His love to us, 1 *John* iv. 10, 11.

3. Desires, *Ps.* lxxiii. 25.

Because,

1. He is the ocean of happiness in Himself, *Matt.* xix. 17.

2. The fountain of it to us, *Ps.* xxxvi. 9.

4. Faith in what He saith, 1 *John* v. 10.

1. Because of His own veracity, *Heb.* vi. 18.

2. The certainty of the revelations confirmed by miracles, 2 *Pet.* i. 18, 19.

5. Trust on what He promises, *Prov.* iii. 5. *Rom.* iv. 20.
 1. Because of His freedom in making,
 2. His faithfulness in keeping, His promises, *Deut.* vii. 9.

6. Thankfulness, 1 *Thess.* v. 18.

Because,

1. We are unworthy of any mercy, *Gen.* xxxii. 10.
2. It is all we can return, *Mic.* vi. 8.

7. Obedience, 1 *Sam.* xv. 22.

1. Sincere, *Rom.* vi. 17.
2. Universal, *Luke* i. 6. *Ps.* cxix. 6.
3. Constant, *Luke* i. 75.

We owe Him obedience,

1. By reason of our creation.
2. Preservation, *Acts* xvii. 28.
3. Redemption, 1 *Cor.* vi. 20.
4. Vow in baptism.
5. Our profession of the Christian religion, 2 *Tim.* ii. 19.

8. Honour and adoration, *Mal.* i. 6.

Of

1. His wisdom, *Rom.* xi. 33.
2. Omniscience, *Ps.* cxlvii. 5.
3. Omnipresence, *Ps.* cxxxix. 5, 6, 7.
4. Omnipotence, *Matt.* xix. 26.
5. Mercy, *Ex.* xxxiv. 6.
6. Justice.
7. Eternity, *Ex.* iii. 14.

USE.

Render unto God His *dues*.

Consider,

1. Otherwise you rob God, *Mal.* iii. 8.
2. You rob yourselves, your happiness consisting in obeying God.

You rob yourselves,

1. Of the comforts of a good conscience, 2 *Cor.* i. 12.
2. Of joy in the Holy Ghost, *Rom.* xiv. 17.
3. Of the favour of God, *Isa.* lix. 2.
4. Of a blessing here, *Deut.* xxviii. 1.
5. Of happiness hereafter, *Heb.* xii. 14.

3. By paying Him His due, you secure yourselves,
 1. From present curses, *Mal.* ii. 2. *Rom.* viii. 28.
 2. Future torments, 2 *Thess.* i. 8, 9.
 4. He will call you to account, 2 *Cor.* v. 10.
 5. Render His due, and He will render to you His promise in heaven, *Matt.* xxv. 46.
- II. We owe to men. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, οὐ γὰρ ἐστὶ τοῦτο δοῦναι, ἀλλ' ἀποδοῦναι.—*Chrysost.* [*in Mat. Hom.* lxx. tom. vii. p. 688, C.]
1. Superiors, civil, ecclesiastical, economical.
 1. Subjection, *v.* 1. *Tit.* iii. 1.
 2. Tribute, *Matt.* xvii. 24, 25, 27.
 3. Custom.
 1. We ought to have a care of the public good.
 2. It is a debt of gratitude for the benefits we receive from the magistrate.
 3. A debt of justice, for his trouble in the management of public affairs, *Rom.* xiii. 6.
 4. Fear, *Prov.* xxiv. 21.
 5. Honour, 1 *Pet.* ii. 17.
 1. So as to acknowledge them to be ordained of God.
 2. Love them for their office sake.
 3. Be thankful for the benefits we receive from them.
 4. Fidelity and allegiance, 2 *Sam.* xx. 2.
 5. Entertain no ill thoughts of his person or actions, *Eccles.* x. 20.
 2. Inferiors, *Job* xxxi. 13, 14, 15.
 1. We owe humility and respect, *Philip.* ii. 3.
 2. Charity and relief, 1 *Tim.* vi. 17. *Job* xxxi. 16, 17, 19, 20, 21.

Consider,

 1. He that pities the poor, lends to God, *Prov.* xix. 17.
 2. This is the only way to lay up our treasures in heaven, *Matt.* vi. 19, 20.
- III. To all we owe,
1. Love, *Rom.* xiii. 8.
 1. This is Christ's special command, *John* xiii. 34.
 2. Without this we have no love for God, 1 *John* iv. 20, 21.

2. Honour, 1 *Pet.* ii. 17.

1. Because none but excel us in some things, *Philip.* ii. 3.

2. All are made in the image of God, *Gen.* i. 26.

3. We are all professors of the Christian religion, *Mark* ix. 41. 1 *Pet.* iii. 7.

3. Charitable thoughts, 1 *Cor.* xiii. 5.

1. We know not others' hearts, 1 *Cor.* ii. 11.

2. Nor God's intentions towards them, *Jam.* iv. 12.

4. Do good to all, *Gal.* vi. 10.

1. Hereby we imitate God, *Matt.* v. 44, 45.

2. Give glory to God, *Matt.* v. 16.

5. Speak well of all, *Jam.* iv. 11.

6. Pray for all, 1 *Tim.* ii. 1. *Matt.* v. 44.

1. For their spiritual, 1 *Tim.* ii. 4.

2. Their temporal, good.

7. Be just and honest to all, *Matt.* vii. 12. 1 *Thess.* iv. 6.

1. Otherwise, if we defraud others, we can get no good by it, *Prov.* x. 22.

2. But much hurt, *Hag.* i. 6.

USE.

Render to all their dues.

Consider,

1. Unless we render to men their dues, we cannot render them to God.

2. Unless we do it, we sin against the very light of nature.

3. God will bring us into judgment for all unjust dealings, *Eccles.* xii. 14.

ROMANS xiii. 13, 14.

Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ.

I. IN general: *Walk honestly, Tit. ii. 12.*

1. Soberly.
2. Righteously.
3. Godly.

II. In particular,

1. *Not in rioting and drunkenness, Isa. v. 13.*

1. This deprives us of the use of reason.
2. And so, for the present, blots out the image of God.
3. Makes men unfit for duty, *Luke xxi. 34. Hos. iv. 11.*
4. Exposeth a man to all other sin.
5. Hath a particular curse entailed upon it, *Isa. v. 11.*
Prov. xxiii. 29, 30, &c.

2. *Not in chambering and wantonness, Heb. xiii. 4.*

To avoid this,

1. Be careful to keep a good conscience, *Gen. xxxix. 9.*
2. Watch over your spirits, *Mal. ii. 16.*
3. Pray against it, *Ps. cxix. 37.*

3. *Strife and envying.*

1. They are signs of a carnal mind, *1 Cor. iii. 3.*
Gal. v. 19, 20. Jam. iii. 14, 15.
2. Proceed only from pride and ignorance, *1 Tim. vi. 4.*
3. Produce confusion and evil works, *Jam. iii. 16, 17.*

But put ye on the Lord Jesus Christ.

1. By baptism, *Gal. iii. 27.*

2. By faith, we put on,

1. His righteousness.
 1. Christ took our nature upon Him, *John i. 14.*
 2. Suffered for our sins, *Isa. liii. 5, 6.*

3. By this He expiated our sins, and purchased righteousness for us, 1 *John* ii. 2.
4. All believers are interested in all His sufferings and righteousness, *Gal.* ii. 16.
5. Hence their sins are hid, as it were, from the eyes of God, *Rom.* viii. 33, 34. *Philip.* iii. 8, 9.
2. His graces.
 1. Humility, 1 *Pet.* v. 5. *Matt.* xi. 29.
 2. Self-denial, *Matt.* xvi. 24.
 3. Temperance, 1 *Cor.* vii. 31.
 4. Patience, *Luke* xxi. 19. *Jam.* i. 3.
 5. Thankfulness, 1 *Thess.* v. 18.
 6. Heavenly-mindedness, *Philip.* iii. 20.
 7. Charity, *Acts* x. 38. *Jam.* i. 27.
 8. Constancy and perseverance, *Rev.* ii. 26.

USE.

Put on the Lord Jesus Christ.

Consider,

1. Your sins are many, and it is only by Him they can be pardoned, 1 *John* ii. 1.
2. Your sins are strong, and only by Him subdued.
3. God angry, only by Him appeased, *Matt.* iii. 17.
4. Your hearts corrupted, only by Him cleansed, 1 *Cor.* i. 2.
5. Your souls are immortal, and it is only by Him that they can be saved, *Acts* xvi. 30, 31.

1 CORINTHIANS vi. 20.

For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.

I. WE are bought with a price.

1. Who bought us ?

Christ our Saviour and Redeemer, *John* iii. 16. Jesus, *Job* xix. 25.

2. What did He buy us from ?

1. From the slavery of sin, *Rom.* vi. 16 ; xii. 14.
2. From the power of Satan, *Acts* xxvi. 18.
3. From the wrath of God, *Matt.* iii. 17.
4. From the curse of the law, *Gal.* iii. 10, 13.
5. From eternal torments, which we were subject to, *1 Thess.* i. 10.

3. What price did He buy us with ?

1. Negative. Not with corruptible things, *1 Pet.* i. 18.
2. Positive. By His blood, *1 Pet.* i. 19.
 1. It is only by this our sins could be pardoned, *Eph.* i. 7. *1 John* ii. 2.
 2. That God would be appeased, *Rom.* v. 1.
 3. That our persons could be justified, *Rom.* iii. 24.
 4. Our corruptions subdued, *Tit.* ii. 14. *Matt.* i. 21. *Acts* iii. 26.
 5. Our souls freed from eternal death, *1 Cor.* xv. 55, 56, 57.

USES.

1. Christ paid a price for our redemption, *Λύτρον*, *Matt.* xx. 28 ; *Ἀντίλυτρον*, *1 Tim.* ii. 6.
2. We are none of our own.

EXHORTATION.

1. Be thankful for it, *Matt.* xi. 25.
2. Live as those who are bought with a price.
3. Glorify God in soul and body, *Rom.* iii. 31.

II. We are to glorify God in soul and body.

Here,

1. The duty, glorify God.

1. Negative.
 1. Not as that God needed our glory.
 2. Or we could give or add glory to Him, *Job* xxii. 2.
2. Positively.
 1. Acknowledge His glory, *Psa.* l. 23. *Rom.* xi. 33.
 2. Manifest your belief that He is a glorious God, by good works, *Matt.* v. 16.

Hereby you shew the glory,

 1. Of His omniscience, *Psa.* cxxxix. 5, 6, 7.

2. Justice.
3. Mercy.
4. His power.
5. His faithfulness to His promises.
2. The extent of the duty.
 1. Body, *Rom.* xii. 1. Or outward actions, *Ps.* cxlv. 4, 5, 6.
 1. Your discourses concerning Him.
 2. Your behaviour before him, *Job* xlii. 5, 6.
 3. Your obedience to Him.
 2. Spirit or inward actions.

Glorify Him,

 1. In your understandings, by knowing Him, 1 *Cor.* ii. 2.
 2. Your thoughts, by meditating on Him, *Ps.* i. 2. *Philip.* iii. 20.
 3. Your wills, by choosing Him, *Ps.* lxxiii. 25, 26.
 4. Your affections by loving Him, *Matt.* xxii. 37.
 5. Your conscience, by not daring to offend Him, *Acts* xxiv. 16.
3. Reasons of the duty; because they are God's.
 1. He made them, *Gen.* i. 1, 26.
 2. Preserves them, *Acts* xvii. 28.
 3. Redeemed them.

USE.

Glorify God.

Consider,

1. This was the end of our creation, *Prov.* xvi. 4.
2. Unless you glorify Him, every thing will be accursed to you, *Mal.* ii. 2.
3. No action is good that is not done to the glory of God, 1 *Cor.* x. 31.
4. Your happiness here consists in glorifying God, *Ps.* xix. 11.
5. Glorify Him here, and He will glorify you hereafter, 1 *Cor.* ii. 9.

1 CORINTHIANS ix. 24.

So run that ye may obtain.

Οὕτω τρέχετε, ἵνα καταλάβητε.

I. WHAT race must we *run*? Of virtue.

1. Of piety towards God, *Acts* xxiv. 16.
2. Equity towards men, *Matt.* vii. 12.
3. Sobriety as to ourselves, *Tit.* ii. 12. 1 *Cor.* ix. 25.

II. Whom do we *run* with?

1. Sin, *Rom.* vi. 12.
2. Satan, 1 *Pet.* v. 8. *Eph.* vi. 12.
3. The flesh, *Gal.* v. 17. *Rom.* vii. 18, 23.
4. The world, 1 *John* ii. 15, 16.
5. Men, *Matt.* v. 16. 1 *Pet.* ii. 12.

III. How long is the race?

1. It begins at our birth;
2. Ends at our death, 1 *Cor.* xv. 58. *Deut.* vi. 2.

IV. What do we *run* for?

1. For honour, 1 *Sam.* ii. 30. *Philip.* iii. 14.
2. For pleasures, *P.s.* xvi. 11.
3. For riches, *Jam.* ii. 5. 1 *Tim.* vi. 18.
4. For our lives, *Deut.* xxx. 19.
5. For heaven; consisting, (*Rev.* ii. 17, 26; iii. 5, 12, 21)
 1. In the freedom from all evils.
 2. In the enjoyment of all goods.

V. How must we *run* that we may obtain?

1. Lawfully, 2 *Tim.* ii. 5.
2. Understandingly, 1 *Cor.* xiv. 15.
3. Directly, *Deut.* v. 32.
4. Penitently looking back on your sins, *Jer.* viii. 6.
5. Cheerfully, 1 *Thess.* v. 16. *Heb.* xii. 1.
6. Believingly, 2 *Cor.* v. 7.
7. Continually, *Philip.* iii. 13.
8. To the end, *Matt.* x. 22.

USES.

1. Consider what progress you have made in this race.
 1. Have you repented? *Ps.* li. 2, 3, 4, 5. *Luke* xiii. 3.
 2. What ground have you got of your sins?
 3. How do ye find your faith in Christ? *John* iii. 16.
 4. What graces do you grow in? *2 Pet.* iii. 18.
 5. In what readiness are you to die? *Luke* ii. 30.
2. So run now, that ye may obtain.

Consider,

 1. You have stood still, if not run back, too long already, *Eccles.* xii. 1.
 2. It is a safe race, *Prov.* iii. 23, 24; x. 9.
 3. And pleasant, *Prov.* iii. 17. *Ps.* xix. 11.
 4. You have the best company, *Prov.* xii. 26.
 5. Your souls lie at stake.
 6. You can run but once, *Job* xiv. 14. *Heb.* ix. 27.
 7. The prize will make amends for all your labour, *1 Cor.* xv. 58. *2 Tim.* iv. 7, 8.

1 CORINTHIANS x. 14.

Wherefore, my dearly beloved, flee from idolatry.

I. What is *idolatry*?

The worshipping of any thing besides God :

1. Outwardly.
2. Inwardly.

II. What idols must we not worship?

1. Heathenish, *Rom.* i. 23.
2. Jewish, *1 Kings* xii. 28.
3. Turkish.
4. Papistical.
 1. The cross, *Isa.* xlv. 19.

2. The host.

3. Images, *Ex.* xx. 4.

1. Of Christ.

2. Of saints.

3. Of God, *Ex.* xxxii. 4, 5. *Deut.* iv. 12, 15, 16.

III. What outward worship must we not give to them?

1. Praying, *Isa.* xlv. 17.

2. Thanksgiving, *Judg.* xvi. 23, 24. *Dan.* v. 4.

3. Offering sacrifices, *2 Kings* xvii. 35.

4. Burning incense, *Jer.* xviii. 15; xlv. 17.

5. Building temples or altars, *Hos.* viii. 14; xii. 11.

6. Asking counsel, *Hos.* iv. 12.

7. Bowing down to them, and so adoring of them, *Acts* x. 25, 26. *Rev.* xxii. 8, 9.

USES.

1. Worship nothing but God.

2. Do not worship Him under any image or similitude.

I. Inward idolatry, *Ezek.* xiv. 7.

So,

1. Covetousness, *Col.* iii. 5. *Eph.* v. 5.

A covetous man,

1. Minds his riches more than God.

2. Takes more pains for them, *Matt.* vi. 24.

3. Loves them better, *1 Tim.* vi. 10.

4. Fears to lose them, *Acts* xix. 25.

5. Puts his trust in them, *Luke* xii. 18, 19. *1 Tim.* vi. 17.

6. Makes them his chiefest good, *Luke* xviii. 19.

7. Sacrifices both body and soul for them, *Matt.* xvi. 26.

2. Carnal pleasures, *Philip.* iii. 19.

A voluptuous man,

1. Loves pleasure more than God, *2 Tim.* iii. 4.

2. Takes more delight in them, *Rom.* viii. 5, 6.

3. Takes more pains for them, *Rom.* xvi. 18.

3. Popular applause, *John* xii. 43.

The ambitious man,

1. Desires his own honour more than God's.

2. Prizes it more, *Dan.* iv. 30.

3. Is more troubled at the loss of it than of God's favour, *2 Sam.* xvii. 23.

4. Sin, especially beloved sin, which,
 1. You prefer before God.
 2. Will not part with for His sake.
 3. Venture more for it than for God.
5. Satan.
 1. You do his will more than God's, *John* viii. 44.
 2. Are more pleased with his works than God's.

II. Whence proceeds this inward idolatry?

1. From ignorance in the mind.
2. Perverseness in the will.
3. Disorder in the affections.

III. How doth it appear that this is plain idolatry?

1. Others worship idols with their bodies, we with our souls.
2. These give the principal part of divine worship to these things.
3. These things alienate our minds from God, *Eph.* ii. 12.

USES.

1. Have no other gods but the Lord, *Ex.* xx. 3.

Consider,

1. They cannot save you, *Isa.* xlv. 20. *Jer.* ii. 28.
2. Take you off from the service of the true God, *Ps.* x. 4. *1 Kings* vii. 28.
3. Separate you from the true God, *Isa.* lix. 2.
4. Incense God's wrath against you.
5. Yea, destroy you for ever, *1 Cor.* vi. 9.
2. Worship Him alone, *Matt.* iv. 10.
 1. He made you, *Ps.* cxxxix. 14.
 2. He made you to worship Him, *Prov.* xvi. 4.
 3. He preserves you, *Acts* xvii. 28.
 4. He keeps you to serve Him.
 5. He redeemed you, *1 Cor.* vi. 20.
 6. Your happiness consists in worshipping Him, *Ps.* xix. 11.
 7. Worship Him here, and enjoy Him hereafter, *Heb.* xii. 14.
3. Worship Him aright.
 1. Love Him, *Matt.* xxii. 37.
 2. Fear Him, *Isa.* viii. 13.
 3. Long for Him, *Ps.* xlii. 2.

4. Pray to Him, *Ps.* lxxv. 2.
 5. Trust on Him, *Prov.* iii. 5.
 6. Rejoice in Him, *Ps.* xxxvii. 4.
 7. Obey Him, *1 Sam.* xv. 22.
-

1 CORINTHIANS x. 16.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

WHOSOEVER rightly receives the Sacrament of the Lord's Supper doth really partake of the body and blood of Christ.

I. What is the Sacrament of the Lord's Supper?

1. God had no sooner made man, but He enters into a covenant of works with him, *Lev.* xviii. 5.
2. The covenant of works being broken, He enters into a covenant of grace, *Gen.* iii. 15.
3. This covenant of grace He was pleased to seal under the Old Testament, *Rom.* v. 11, with several sacraments; some,
 1. Transitory: the clouds and fiery pillar, manna, Red Sea, water out of the rock.
 2. Fixed: circumcision, *Gen.* xvii.; and the passover, *Ex.* xii.
4. Under the New Testament He was pleased to change these seals into Baptism and the Lord's Supper.
5. These of the New differ in several things from the Old.
6. They agree also in several things:
 1. The Author.
 2. The principal thing signified.

3. The relation of the outward signs, &c.
4. Instrument.
5. End.
7. The things they agree in constitute or make up the essence of a sacrament in general.
8. These things, therefore, being all applied to the Lord's Supper, will discover the nature thereof to be an ordinance instituted by Christ, wherein, under the outward signs of bread and wine, Christ is represented, offered, conveyed, and sealed to the worthy receiver.

1. It is an ordinance instituted by Christ, and in His institution of it two things are considerable :

1. His *facta*.

2. His *dicta* ; which were,

Προστακτικά,

Ὁριστικά,

Ἐξηγητικά,

Νομοθετικά.

2. An ordinance, wherein, under the signs of bread and wine, Christ, with all His benefits, &c., are represented, offered, conveyed, sealed to us.

II. What is required to our receiving of the sacrament worthily ?

1. Knowledge.

1. Of the fundamentals of religion.

1. God, that He is what He is.

2. Christ Jesus.

1. His person.

2. His office.

3. The Holy Ghost.

1. His nature.

2. His work.

Without the knowledge of these things, we cannot receive the sacrament worthily.

1. Because these are fundamentals.

2. The knowledge of the nature of the sacraments.

Without this we cannot discern the Lord's body.

3. Of the ends.

1. To remember Christ's death, 1 *Cor.* xi. 26.
Gal. iii. 1.
2. To signify our communion with Christ, *John* vi. 57.
3. To signify the continuation of the covenant of grace for remission of sins, *Matt.* xxvi. 28.
4. To assure us of our resurrection and life eternal, *John* vi. 57, 58.
5. To confirm our faith, *Judg.* xiii. 23.
6. To tie Christians together in the bonds of charity, 1 *Cor.* xi. 27.
7. To bind Christians, as by an oath of allegiance, to serve the living God.
8. To be a means of grace, in the use whereof God conveys grace into us.

Now, unless a man knows these ends, he cannot intend them.

2. Repentance; for, until thou hast repented,

1. Nothing thou dost but proceeds from a fountain of sin,
2. And so cannot please God.
3. Nay, much displeaseth Him.
4. Thy heart is not fit to receive the blessings of the sacrament.
5. Thou canst not draw nigh to God.
6. God will not draw nigh to thee.

Therefore repent; so as,

1. Really to be humbled for thy former transgressions.
 1. Original: imputed, inherent.
 2. Actual.
 1. Of thy thoughts.
 2. Affections.
 3. Words.
 4. Actions.
 5. Relations.
 6. Performances.
2. Thoroughly resolved against thy future corruptions,
 1. To be more watchful over thy affections.

- ## USE.

- Isa.* vi. 5.

3. Be thankful for what thou hast received.
4. Live like one that hath received the sacrament,
2 *Tim.* ii. 19.
Like one that hath professed,
 1. Knowledge, *Ps.* ix. 10.
 2. Repentance, *Lam.* iii. 19.
 3. Faith, 2 *Tim.* ii. 19. *Jam.* ii. 24.
 4. Love.
5. That hath partaken of Christ and all His benefits.

Here,

1. Remission, *John* v. 14.
2. Justification, *Rom.* viii. 1.
3. Reconciliation.
4. Sanctification.
5. Adoption, *John* i. 12.
6. Consolation.

Hereafter,

Glorification.

1 CORINTHIANS x. 31.

*Whether therefore ye eat, or drink, or whatsoever ye do,
do all to the glory of God.*

I. WHAT is *God's glory*?

1. In Himself glorious in all perfections, *Ex.* xxxiii. 18, 20.
2. In us, by acknowledging His glory, *Ps.* lxxix. 9.

II. What is it to *do all to God's glory*?

1. Not that we can make Him more glorious.
2. But,
 1. To testify our acknowledgment of His glory.
 2. To raise in others the same acknowledgment, *Matt.* v. 16.

III. How are all things to be done to His glory? *John* xv. 8; xvii. 4. 1 *Pet.* ii. 12.

1. Spiritual actions.

1. By praying reverently, *Heb.* xii. 28.
2. By hearing attentively.
3. Mentioning His name devoutly, *Deut.* xxviii. 58.
4. Reading His word believingly.
5. Meditating on Him affectionately, *Ps.* xxxix. 3.

2. Civil actions.

1. By mercy to the poor, *Matt.* v. 16; vi. 1.
2. Justice to all, *Matt.* vii. 12.

3. Natural actions.

1. Performing them thankfully, *1 Tim.* iv. 3, 4. *Ps.* l. 23.
2. Making them only subservient to the worship of God, *John* xvii. 4.

IV. Why are all things to be done to His glory?

1. He commands it.
2. No action is good without it.
3. Nothing else is worth doing any thing for.
4. God doth all things for His own glory, *Prov.* xvi. 4.
Ex. ix. 16. *John* xi. 4.
5. You receive all things from His mercy, *Rom.* xi. 36.

USE.

Do all things to God's glory.

I. MOTIVES. Consider,

1. You are Christians, *1 Cor.* vi. 20.
2. Our Saviour taught us to pray first, "Hallowed be thy Name."
3. Cursed is he that doth it not, *Acts* xii. 23. *Mal.* ii. 2.
Rom. i. 21.
4. This was the end of your creation, *Prov.* xvi. 4.
5. If you honour God, He will honour you, *1 Sam.* ii. 30.
 1. In your titles, *Rev.* i. 6. *1 Pet.* ii. 9.
 2. In your relations, *Isa.* liv. 5. *Luke* xii. 32. *Hos.* ii. 16, 19. *John* xx. 17.
 3. Free admission, *Heb.* iv. 16.
 4. Assistance and retinue, *Heb.* i. 14. *2 Kings* vi. 16.
 5. With His residence, *John* xv. 4; xvii. 23.
 6. With supplies.
 7. With the entail of promises.
6. This is the employment of heaven, *Rev.* iv. 10, 11.
7. And the way to it.

II. DIRECTIONS.

1. Whatsoever ye do, let it be according to God's word, *Isa.* viii. 20.
2. Do it in obedience to His word, 1 *Sam.* xv. 22.
3. Do it as in His sight, *Psa.* cxxxix. 5, 6, 7.
4. Do it with all your might, *Eccles.* ix. 10.
5. Do it with faith, *Rom.* xiv. 23. *Heb.* xi. 6.
6. Do it with meekness and humility, *Jam.* i. 20.
7. Do it with cheerfulness and alacrity, *Rom.* xii. 8.

1 CORINTHIANS xi. 1.

Be ye followers of me, even as I also am of Christ.

I. DOCTRINE.

We ought to follow the examples of former saints, so far as they walk in the laws of God.

1. Though by nature all be sinners, yet by grace many in all ages have been saints.
2. The lives of many saints are recorded for our imitation, *Jam.* v. 10, 11, 17. *Philip.* iii. 17; iv. 9.
3. But every thing that is recorded of them is not to be followed by us.
 1. Not such actions of theirs as are condemned.
 2. Not all such which are not condemned, *Gen.* xix. 8; xxvii. 25, 26, 27; xlii. 15, 16.
 3. Nor all such as are approved.

For,

1. Some things are only as in part approved, *Luke* xvi. 8. *Ex.* i. 19, 20.
2. Some things were done by the extraordinary call and instinct of God, *Num.* xxv. 7, 8. *2 Kings* i. 10. *Luke* ix. 54, 55. So Abraham offering to sacrifice his son.

Unde constat, quod non omnia quæ a sanctis vel justis viris legimus facta, transferre debemus in mores.—Aug. [contra Mend. c. 9. tom. vi. p. 460, E.]

4. In our imitation of the saints we must observe,
 1. Whether what they do be according to the law of God.
 2. The circumstances of their actions, *Amos vi. 5.*

USES.

1. Read the lives of former saints.
Longum iter est per præcepta, breve et efficax per exempla.—Sen. [Ep. 6.] 1 Cor. x. 11.
2. Follow their examples.
 Especially,
 1. The whole course of their life.
 2. The particular graces wherein they are recorded as eminent, *Num. xii. 3. 1 Sam. iii. 18. Job i. 21. Acts v. 41.*

II. DOCTRINE.

Christ is the grand example of a Christian, which we ought to imitate.

1. What is it to imitate Christ?

It implies,

1. That we do what He did, *John xiii. 15, 16.*
2. In imitation of Him.
3. As He did it.
 1. Understandingly, *John iv. 22.*
 2. Obedientially, *Luke ii. 49. 1 Sam. xv. 22.*
 3. Sincerely, *John iv. 24. 2 Cor. i. 12.*
 4. Wholly, *Matt. iii. 15. John xvii. 4.*
 5. Believingly, *John xi. 41, 42.*
 6. Cheerfully, *Isa. liii. 7. Heb. x. 34. Rom. xii. 8.*
 7. Humbly, *Matt. xi. 29.*
 8. To the glory of God.

Because,

1. God doth all things for His own glory, *Prov. xvi. 4.*
2. He is the ultimate end of all things.
3. Whatsoever is not done to the glory of God is a sin, *1 Cor. x. 31.*

2. What are those works which we are to imitate Christ in?

1. Christ was truly God from eternity, *John* viii. 58,

πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. John i. 1.

2. Became truly man, in time, *John* i. 14. 1 *Tim.* ii. 5.

3. He was and is truly both God and man in one person, *Acts* xx. 28.

4. Whatsoever Christ did in the flesh, He did under one of these three notions.

5. We are not to follow Christ in what He did as God : such are His acts,

1. Of omnipotence.

1. Healing the sick, *Matt.* viii. 13; ix. 20, 21.

2. Casting out devils, *Matt.* viii. 16; xiv. 17, 21.

3. Feeding thousands with five loaves, *Matt.* xv. 34, 38.

4. Raising the dead, *Mark* v. 41. *John* xi. 43.

2. Of omniscience, *Luke* xi. 17; xiii. 32.

3. Of sovereignty, *Matt.* xxi. 2, 7.

6. Nor in what He did as God-man, in the acts,

1. Of His prophetical office, *Deut.* xviii. 15. *John* xv. 15. *Acts* iii. 22.

2. His priestly office.

1. Satisfying for our sins, 1 *John* ii. 2.

2. Interceding for our souls, *Heb.* vii. 25.

3. His kingly office, *Isa.* ix. 7.

7. But we are to follow Him in what He did as mere man.

1. He was subject to His parents, *Luke* ii. 51.

This subjection consisteth,

1. In reverencing them, *Lev.* xix. 3.

2. In obeying them.

1. Harkening to their instructions, *Prov.* xiii. 1; xxiii. 22.

2. Performing their lawful commands, *Col.* iii. 20. *Eph.* vi. 1.

3. Submitting to their corrections, *Prov.* xxix. 17.

3. In thankfulness.

1. Acknowledging their care.

2. In providing for their necessities, 1 *Tim.* v. 4. *Gen.* xlvii. 12. *John* xix. 26, 27.

Consider,

1. This is pleasing to God, *Eph.* vi. 1.
2. It hath a promised blessing, *Eph.* vi. 2, 3.
Ex. xx. 12.
2. He committed no sin, 1 *Pet.* ii. 22. *Isa.* liii. 9. 1 *John* iii. 5.
1. How are we not to sin?
 1. Not with love to it, *Ps.* cxix. 104, 113.
 2. Nor with delight in it, *Prov.* ii. 14.
 3. Nor so as to continue in it, *Rom.* vii. 24.

MOTIVES. Consider,

1. What a righteous law it transgresseth, 1 *John* iii. 4.
2. What a precious soul it defileth, *Tit.* i. 15.
3. What a gracious God it displeaseth, *Isa.* i. 2.
4. What glorious mercies it depriveth us of, *Jer.* v. 25.
 1. The love of God, *Isa.* lix. 2.
 2. The peace of conscience.
 3. Eternal happiness.
5. What dreadful miseries it produceth.
 1. In this, *Mal.* ii. 2.
 2. In the other, world, 2 *Thess.* i. 9.
3. We must imitate Christ in prayer.
4. In love.
5. In submission.
6. In meekness and holiness.
7. In hearing.
8. In finishing His work.
9. In taking all opportunities of doing good.

MEANS.

1. Watch always over thy heart, 1 *Pet.* v. 8. *Prov.* iv. 23.
2. Live still as under the eye of God, *Ps.* cxxxix.
3. Consider that thou art a Christian.

1 CORINTHIANS xi. 23.

For I have received of the Lord.

THE sacrament of the Lord's Supper is of divine institution.

I. What is a sacrament?

An oath.—*Ut eum obligaret militiæ sacramento, Cic. [Off. i. 11.]*

Στρατιωτικὸς ὅρκος, by Herodian, viii. [7.] is called, τῆς Ῥωμαίων ἀρχῆς σέμνον μυστήριον.

In general, it is the visible sign of an invisible grace.

1. As God hath used covenants, so also sacraments always.
2. They are part, not of His natural, but instituted worship.
3. They are all pledges of the covenant of grace.
4. They all represent Christ the Mediator,
 1. To suffer,
 2. Or having suffered.
5. In all sacraments there are two parts.
 1. The thing signifying.
 2. The thing signified.

II. What is the Lord's Supper?

A sacrament, wherein the outward signs are bread and wine.

III. What are we to understand by divine institution?

That it was instituted of God, as the other were not, which the Church of Rome maintains to be sacraments, viz. Confirmation, Orders, Penance, Matrimony, and Extreme Unction.

IV. How does it appear to be of divine institution? *Luke* xxii. 19, 20.

V. Wherefore was it instituted by God?

1. When God had made man, He entered into a covenant of works with him, *Lev. xviii. 5.*
2. This covenant man broke, and so became miserable.

3. Hence God, of His mercy, enters into a covenant of grace, *Jer.* xxxi. 33.
4. This covenant of grace was established in Christ, *Heb.* xii. 24. *2 Cor.* i. 20.
5. This covenant man is also apt to miscarry in ; so as,
 1. To be forgetful of it.
 2. Not to believe in it.
 3. To receive no benefit from it.
6. Hence God instituted this sacrament.
 1. To make us mindful of this covenant and Christ, *Luke* xxii. 19.
 2. To confirm and seal it to us, *Rom.* iv. 11.
 3. To convey the benefits of it to us.

USES.

1. Be thankful for this sacrament.
2. Do not neglect the use of it.
3. Prepare yourselves for it.
 1. Acquaint yourselves with the nature of it.
 2. Repent.
 3. Act faith in Christ.

In the following words we have,

1. The symbols and rites of the sacrament.
2. The words added to the rites.
3. The end.
4. The right use of the sacraments.

Two things premised,

1. The author, Jesus Christ ; whom He mentions,
 1. To shew us the divine authority of it.
 2. To make us use it with reverence.
 3. That we may receive the more comfort from it.
2. The time. In the same night He was betrayed ;

παρεδίδωτο.

1. *Traditus à Patre*, *Rom.* viii. 32, *Παρέδωκεν αὐτὸν.*
2. *Proditus à Juda*, *Mark* xiv. 10, "Ἰνα παραδῶ αὐτὸν.

But why not sooner ?

1. Because it succeeded the Passover.
2. Because it might be His last will and testament.
3. That we may remember His death.

This premised: Here is,

1. The rites or symbols.

1. He took bread; not Himself.

2. He gave thanks, *Εὐχαριστήσας*. 1 *Tim.* iv. 4, 5.

Εὐλογήσας, *ἔτι* both.

So we should give thanks.

1. For God's love in sending Christ.

2. For Christ's love in coming.

3. For the benefits we have by His death.

4. For our admittance to the sacrament.

3. He brake it; *κλάσις τοῦ ἄρτου*, *Acts* ii. 46; to signify that His body was broken for our sins, *Isa.* liii. 4, 5.

USES.

1. Be thankful for this sacrament.

2. Address yourselves aright to it. That is,

1. With fear and reverence.

Considering,

1. God's greatness, *Job* xlii. 5, 6.

2. Our vileness, *Isa.* vi. 5.

2. With sorrow and repentance.

Considering,

1. Our sins.

2. Christ's sufferings.

3. With faith and confidence.

Considering,

1. God's promise.

2. Christ's intercession.

1 CORINTHIANS xi. 24.

And said, Take, eat.

It is the disciples of Christ only that should take and eat,
Matt. xxvi. 26.

I. Who are Christ's disciples?

He that,

1. Knows God, in His existence and properties.
2. That knows Christ.
3. Believes in Christ.
 1. That He was begotten of God His Father from eternity, and so was God.
 2. Born of the Virgin His mother in time, and so was man.
 3. That He suffered for the sins of men, and so is a Saviour.
 4. That He fulfilled the prophecies of the Old Testament, and so is the Messiah.
 5. That He now intercedes for us, and so is our Mediator.
4. Believes in the Trinity, *Matt.* xxviii. 19.
5. Makes profession of this belief.

So as,

1. Not to deny Him in word, *Matt.* x. 32, 33.
2. Nor in deed, 1 *Tit.* i. 16.

II. REASONS.

1. Because the sacrament is a pledge and badge of our Christian religion.
2. None can be worthy partakers of it, without they be disciples.
3. Our Saviour Himself commands we be first disciples, and then baptized, *Matt.* xxviii. 19. Πορευθέντες οὖν, μαθητεύσατε πάντα τὰ ἔθνη.

USES.

1. Be Christ's disciples.
2. Live like Christ's disciples.
 1. Believing on Him.
 2. Loving Him, *Luke* xiv. 26.
 3. Obeying Him.

And He said, Take, eat. *Λάβετε, φάγετε.*

1. Take. *Non ore sed manu.* So Cyprian [?] saith, *Populum sacra mysteria propriis manibus accepisse a Diaconis.* [Cf. *Cyprian. Ep. lvi. ad Thib.* p. 93. *Dexteram . . . quæ Domini corpus accepit*; and Bingham, book xv. ch. v. § 6.]

How should we take it?

1. Knowingly, 1 *Cor.* xi. 29.1. What it is in itself: bread, 1 *Cor.* x. 16.

2. What it represents unto us: the body of Christ.

Dicit sacerdos: Fac nobis hanc oblationem adscriptam, ratam, rationabilem, acceptabilem: quod figura est corporis et sanguinis domini nostri Jesu Christi.—*Ambros.* [*de Sacram.* iv. 5, tom. ii. p. 371.]

2. Humbly. Considering,

1. God's greatness that gives.

2. Our vileness that do receive, *Isa.* vi. 5.

3. Believingly.

1. That Christ is really present with us, *Matt.* xviii. 20.

2. Doth really offer His body to us.

3. That if we worthily receive, we are really partakers of all the merits of His death and passion, 1 *Cor.* x. 16.

So that,

1. Our sins shall be pardoned, *Matt.* xxvi. 28.2. Our natures cleansed, *Acts* iii. 26.

4. Thankfully.

1. That He was pleased to offer Himself for us.

2. That He is now pleased to offer Himself to us.

Observe,

2. *Eat*, not take and lay up; not take and carry about; break, not take and worship; but *take and eat*.

2. Take and eat bread, not yet my body,

1. With repentance, *Ex.* xii. 8.

2. Faith.

3. Thanksgiving, 1 *Tim.* iv. 4, 5.

USES.

1. Prepare yourselves for this spiritual banquet.

2. Receive it with faith.

3. Feed with thankfulness.

4. Endeavour to get that nourishment from it, as to serve God better hereafter.

I CORINTHIANS xi. 24.

This is my body, &c.

WHAT are we to understand by these words, *This is my body*?

I. Negatively. Not that it is really the body of Christ, or transubstantiated. This error was broached by Damascene and Amalarius; opposed by a synod at Constantinople of 338 bishops, in the East: Paschasius Radbertus, Bertramnus, Johannes Scotus Erigena, and Berengarius, in the West. The word transubstantiation, coined in the Lateran Council [iv.], anno 1215. *Transubstantiatis, pane in corpus, et vino in sanguinem.* [Harduin. tom. vii. p. 18.]

This,

1. Is not grounded on Scripture.

1. Not on *John* vi. 55. For,

1. These words were said before the sacrament was instituted, *ver.* 4.

2. This doth not prove bread to be turned into Christ's body, but Christ's body into flesh.

3. These words are to be understood spiritually, *ver.* 50, 51, 56.

"Α λέγει, οὐκ ἐστὶ σαρκικά, ἀλλὰ πνευματικά.—

Athanas. [*Ep.* iv. *ad Serap.* tom. i. p. 710, B.]

2. Not on 1 *Cor.* xi. 24. [See *Gen.* xli. 26. *Dan.* ii. 38. 1 *Cor.* x. 4.]

2. Contrary to the Scriptures, as τοῦτο τὸ σῶμά μου, nothing can be the antecedent to this, but bread; for the body of Christ was not yet consecrated. [See 1 *Cor.* x. 16; xi. 25. *Matt.* xxvi. 20.]

3. It takes away the nature of the sacrament, there being no sign.

II. Positively. *This is my body*; that is, the sign and sacrament of my body. [See *Gen.* xvii. 10, 11. *Ex.* xii. 11.]

Hoc est corpus meum, id est, figura corporis mei.—*Tertull.*
[*adv. Marcion.* iv. 40.]

Non enim Dominus dubitavit dicere, Hoc est corpus meum, cum signum daret corporis sui.—*Aug.* [*contra Adim.* c. 12, tom. viii. p. 124, E.]

Which was broken for you.

1. How broken? Bruised, pierced, *John* xix. 33, 34. He suffered torment.

2. For what?

1. God is our governor.

2. Hath given us laws to observe, *Gen* xxvi. 5.

3. Annexed promises and threatenings to His laws, *Lev.* xviii. 5. *Gal.* iii. 10, 11, 12.

4. Man hath broken these laws, *Ps.* xiv. 1, 2, 3.

5. And so is obliged to the punishments.

6. These punishments he cannot bear, without being eternally miserable, *Matt.* xxv. 46.

7. Hence Christ, the Son of God, undertakes to bear them for him, *Isa.* liii. 4, 6.

8. This He could not do, unless He became man.

9. Neither must He be man only, but He must suffer, *Heb.* ix. 22.

10. These His sufferings are the things represented by the bread and wine.

3. For whom? Believers, *John* iii. 16.

4. What benefits have we by these sufferings?

1. It is only by them our sins can be pardoned, *Matt.* xxvi. 28.

2. God reconciled, *Rom.* v. 1.

3. Our natures renewed, *Acts* iii. 26.

4. Our souls saved, *Heb.* ii. 10; v. 9.

USES.

1. Admire the love of Christ in dying for us.

2. Be always mindful of it.

3. Frequent the sacraments, especially appointed to put us in mind of it, but come preparedly.

1. Penitently.

2. Believingly.

3. Charitably.

1 CORINTHIANS xi. 24, &c.

This do in remembrance of me.

HERE is,

I. A duty. *This do.*

II. The end. *In remembrance of me.*

I. The duty. *This do.*

1. What must we do?

1. The minister must,

1. Take bread.

2. Bless it.

3. Break it.

4. Give it to the disciples, *Matt. xxvi. 26.*

2. The people must,

1. Take it.

2. Eat it.

2. How must we do this?

1. Understandingly, 1 *Cor. xi. 29.*

2. Penitently, *Ex. xii. 8.*

3. Believingly, *Heb. xi. 5.*

1. That Christ is really present, *Matt. xviii. 20.*

2. Really died for sin, *Rom. iv. 24, 25.*

3. Really offers His merits to us.

4. Will really nourish our souls to eternal life, *John vi. 55.*

4. Reverently, *Eccles. v. 1.*

5. Charitably, *Matt. v. 23, 24.*

6. Joyfully.

7. Thankfully.

II. The end. *In remembrance of me.*

We are to remember,

1. What He was from eternity; God, *Rom. ix. 5.*

2. What He became; man, *John i. 4.*

3. What He did, and how He lived.

1. Humbly, *Matt.* xi. 29.
2. Charitably.
3. Righteously, 1 *Pet.* ii. 22. *Matt.* iii. 15.
4. Inoffensively, *Matt.* xvii. 27.
5. Obedientially.
4. What He suffered.
 1. Contempt, *Isa.* liii. 3.
 2. Pain in His body, *Isa.* liii. 3.
 3. Grief of heart, *Matt.* xxvi. 37. *Luke* xxii. 44.
 4. Death.
 1. A shameful,
 2. A painful,
 3. A cursed, death, *Gal.* iii. 13.
 5. Whom He suffered so much for ; for us, *Isa.* liii. 5, 6.
 6. What benefit we have by it.
 1. Pardon, *Rom.* v. 1.
 2. Reconciliation to God, 2 *Cor.* v. 18.
 3. Mortification of sin, *Rom.* viii. 1, 2. *Matt.* i. 21.
 4. Grace here.
 5. Glory hereafter, *John* iii. 16.
 7. What He did after His death.
 1. He rose again, *Rom.* iv. 25.
 2. Ascended, *Acts* i. 11.
 3. Sits at the right hand of God, *Rom.* viii. 34.
 4. Maketh intercession for us, 1 *John* ii. 1, 2.
 5. Will, ere long, come and judge us, 2 *Cor.* v. 10.

For preparation :

1. Review your lives.
2. Examine your hearts, 1 *Cor.* xi. 28.
 1. The strength of your sins.
 2. The growth of your graces.
3. Pray to God for His assistance.

1 CORINTHIANS xi. 26.

*For as often as ye eat this bread, and drink this cup,
ye do shew the Lord's death till He come.*

I. OBSERVATION.

It is bread we eat, and wine we drink, in the sacrament,
not the real body and blood of Christ.

II. OBSERVATION.

We are to *eat this bread and drink this cup.*

1. What is it to *eat this bread, and drink this cup?*

1. To save lost man, the Son of God assumed the
human nature, *Gal. iv. 4, 5.*

2. Being man, our sins were laid on Him, *Isa. liii. 6.*

3. Hence He came to suffer, *Isa. liii. 5.*

4. It is only by His sufferings that our sins can be
pardoned, *Col. i. 14.*

5. We can have no benefit by His sufferings, unless we
believe, *John iii. 16, 18.*

6. We cannot believe on Him aright, unless we often
think of Him.

7. Hence, that we might often call Him to mind, the
Sacrament of the Lord's Supper was ordained,
wherein every circumstance represents something
of Christ, *1 Cor. xi. 24.*

1. The consecration, *Acts ii. 23.*

2. The bread, His body.

3. The breaking of the bread, *Isa. liii. 5.*

4. The wine, His blood, *Matt. xxvi. 28.*

5. The pouring forth of the wine, *John xix. 34.*

6. The offering of both to the receiver, *Isa. lv. 1.*

8. Therefore the right eating this bread, and drinking
this cup, consisteth in three things.

1. In remembering Christ.

1. What He was from eternity; God, *John i. 1.*

2. What He became in time; man, *John* i. 12.
3. What He did; miracles, *Acts* x. 38.
4. What He suffered.
 1. Reproach in His name, *Matt.* xxvi. 65; xxvii. 29.
 2. Grief in His heart, *Matt.* xxvi. 38.
 3. Pain in His body, *Matt.* xxvii. 29, 30, 31.
 4. Death itself, the death of the cross, *Philip.* ii. 8.

2. In assenting to these things, we remember, 1 *John* v. 9, 10.

3. In applying the benefits of them to ourselves.

1. Remission of sins, *Col.* i. 14.
2. Justification, 2 *Cor.* v. ult.
3. Inherent holiness, *Acts* iii. 26.
4. The favour of God here, *Rom.* v. 1.
5. The salvation of our souls hereafter, *John* iii. 16.

III. We ought to eat this bread and drink this cup *often*.

This appears,

1. From Christ's command, *Luke* xxii. 19.
2. From the practice of the primitive Church, and of the Apostles.

Eucharistiæ Sacramentum [et in tempore victus, et] omnibus mandatum a Domino, etiam antelucanis cætibus [nec de aliorum manu quam præsidentium sumimus].—*Tertull.* [de *Cor. Mil.* c. 3.]

Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ.—*Justin. M.* [Apol. i. c. 67.]
Chrysostom [in *Ep. ad Eph. Hom.* iii. tom. xi. p. 23, A.] calls it θυσία καθημερινή.

Eucharistiam quotidie ad cibum salutis accipimus.—*Cyprian.* [de *Orat. Dom.* p. 209.]

Basil received four times a-week, but saith, that to receive it every day is καλὸν καὶ ἐπωφελές.—[*Ep.* xciii. tom. iii. p. 186.]

The Apostles received it every day, *Acts* ii. 46; or, at least, upon the Lord's day, *Acts* xx. 7.

3. From the end of the sacrament.

1. To represent Christ's death to us, 1 *Cor.* xi. 26.
2. To seal it, *Rom.* iv. 11.
3. To convey it, *John* vi. 53, 54, 55.

4. From the necessity of frequent communion.

1. To manifest ourselves to be Christians.

2. To enable us to walk as such, *John* vi. 56; xv. 5.

1 CORINTHIANS xi. 28. •

But let a man examine himself, and so let him eat of that bread and drink of that cup.

THESE words shew how we should be prepared for a worthy receiving the blessed sacrament. *Let a man examine, &c.*

Δοκιμαζέτω.

Wherefore *examine*,

I. Your knowledge.

II. Repentance.

III. Faith.

I. Knowledge, 1 *Cor.* xi. 29.

We are to know,

1. The Author: Christ, who was Author, 1 *Cor.* xi. 23.

1. Not as God,

2. Nor as man,

3. But as God-man, and head of the Church.

2. The institution, 1 *Cor.* xi. 23, 24, 25.

Where observe,

1. What Christ did.

1. He took bread and wine.

2. Blessed them: εὐλογήσας and εὐχαριστήσας, בִּרְךָ and הוֹדָה, 1 *Cor.* x. 16.

3. He broke the bread, as the Eastern custom was, and poured out the wine.

4. He gave to the disciples, *ver.* 24.

2. What He said: His words are,

1. Προστακτικά, commanding: *Take, not ore sed manu*

tenuis. Eat, not lay it up and worship, *Matt.* xvi. 26. Drink ye all, *ver.* 27.

2. 'Οριστικὰ, describing the thing signified: *This is my body*; not substantially, but sacramentally.

3. 'Εξηγητικά, explaining each part, *Luke* xxii. 19, 20.

4. Νομοθετικὰ, *This do*.

3. The nature.

1. It is a sacrament,

2. Wherein, under the outward signs of bread and wine,

3. Christ is signified to us, *1 Cor.* i. 30.

4. The end.

1. To remember Christ's death, *1 Cor.* xi. 24, 25, 26.

2. To represent it. *This is my body*.

3. To offer it, *Matt.* xi. 28. *Isa.* lv. 1.

4. To convey it too.

5. To seal it, not *signum* only, but *sigillum*, *Rom.* iv. 11.

USES.

1. Examine whether ye know these things.

2. Endeavour to know them more and more, *2 Pet.* iii. 18.

3. Improve your knowledge to practice.

II. Repentance.

1. Wherein doth repentance consist?

1. In conviction of our sins, *John* xvi. 8, 9.

1. Of original sin, *Psa.* li. 5.

2. Actual, *Psa.* li. 3, 4.

3. Habitual, *Rom.* vii. 24.

2. Contrition for them.

1. Because they transgress so righteous a law, *1 John* iii. 4,

2. Displease so gracious a Father, *Isa.* vi. 5,

3. Defile so precious a soul, *Tit.* i. 15. *Isa.* i. 6,

4. Deprive us of so great happiness and blessing, *Isa.* lix. 2,

5. As make us obnoxious to eternal miseries, *2 Thess.* i. 8, 9.

3. Conversion from them, *Ezek.* xxxiii. 11.

1. Sincere, *Joel* ii. 13.

2. Universal, *Ezek.* xviii. 31.

3. Constant.
2. What necessity of repentance in the receiving of the sacrament?
 1. No repentance, no faith, *Mark* i. 15.
 2. Christ is there offered only to the penitent, *Matt.* xi. 28.
 3. By repentance our hearts are prepared to receive Him there offered.

USES.

1. Examine whether you have repented.
 1. Are you sorry for your sins? *Ps.* xxxviii. 18.
 2. Are you out of love with them?
 3. Are you resolved to forsake them? *Ps.* xvii. 3; xxxix. 1.
2. Repent.
 1. Without repentance, no pardon, *Ezek.* xviii. 21, 22.
 2. No peace, *Isa.* xlviii. 22.
 3. No duty accepted, *Prov.* xv. 8.
 4. You are in daily danger of hell.
 5. You must all perish, *Luke* xiii. 3.

Examine,

III. Your faith,

1. By the grounds of it: the testimony of God.
2. By the effects of it; as,
 1. Love to God.
 2. Thankfulness for Christ.
 3. Humility in ourselves.
 4. Compassion to the poor.
 5. Charity to all.

REASONS.

1. Without faith we cannot discern the Lord's body, *1 Cor.* xi. 29.
2. We cannot receive any thing.
3. We cannot improve what we receive.

1 CORINTHIANS xi. 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

EXPLICATION.

1. What by *eating and drinking*? Not the body and blood of Christ, but sacramental bread and wine.

Πολλὰ δὲ ἂν καὶ περὶ αὐτοῦ λέγοιτο τοῦ λόγου, ὅς γέγονε σὰρξ, καὶ ἀληθινὴ βρωσις, ἣν τινὰ ὁ φαγὼν πάντως ζήσεται εἰς τὸν αἰῶνα, οὐδενὸς δυναμένου φαύλου ἐσθίειν αὐτήν.—*Orig.* [*in Matt.* tom. iii. p. 500, A.]

2. What by *unworthily*? Not according to Christ's institution.

3. What by *damnation*? Κρῖμα, judgment. He sins, and so must expect punishment.

Οὐ γὰρ μόνον σωτηρίας ἐκεῖθεν οὐ τεύξῃ παρανόμως τὸ δῶρον δεξάμενος, ἀλλὰ καὶ δίκας τίσεις τῆς εἰς αὐτὸ παροινίας.—*Theodoret.* [*in Ep.* i. *ad Cor.* xi. 29. tom. iii. p. 176.]

Ὡςπερ γὰρ ἡ παρουσία αὐτοῦ, [ἡ τὰ μεγάλα ἐκεῖνα καὶ ἀπόρρητα κομίσασα ἡμῖν ἀγαθὰ, τοὺς μὴ δεξαμένους αὐτήν μᾶλλον κατέκρινεν] οὕτω καὶ τὰ μυστήρια μερίζονος ἐφ' ὅδια κολάσεως γίνεται τοῖς ἀναξίως μετέχουσι.—*Chrysost.* [*in Ep.* i. *ad Cor.* Hom. xxviii. tom. x. p. 251, A.]

4. What by *not discerning the Lord's body*?

Non discernens a cibo communi.—*Hieron.* [*in Ep.* i. *ad Cor.* xi. tom. xi. p. 933, A.]

Μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου—*Magnitudinem corporis Domini*, as the Arab. translation hath it [جسامۃ الرب جسد الرب]

DOCTRINE.

It behoves every one that comes to the sacrament to have a great care he doth not receive it *unworthily*.

Who are unworthy receivers?

1. The ignorant receivers.

1. Such as know not the fundamentals of religion, that is, *Matt.* xxviii. 19,

1. God the Father, *John* xvii. 3.

2. God the Son.

1. Who He was.

2. What He became.

3. What He suffered.

4. What He did.

5. Where He is.

6. For whom He undertook these things.

7. What benefit we receive from them.

3. The Holy Ghost.

2. Such as know not the state of their own souls.

3. That know not the nature of the sacrament, even that it is an ordinance instituted by God, wherein, under the outward signs of bread and wine, Christ, with all the benefits of His death and passion, is represented, sealed, and conveyed to the worthy receiver.

USE. Examine,

1. How may we know whether we know God?

1. By your love to Him.

2. Trust on Him, *Psa.* ix. 10.

3. By your desire for Him.

4. By your joy in Him.

5. By your fear of Him.

2. Ourselves.

1. By our thoughts of ourselves.

2. By our constant endeavour to get ourselves bettered.

3. The sacrament.

1. By our desire of it.

2. Preparation for it.

2. The impenitent, *Acts* ii. 33.

1. What is repentance?

1. To sorrow for the sins we have committed.

1. Heartily, *Joel* ii. 13.

2. Sincerely.

3. Universally.

4. Constantly.
2. To turn from the sins for which we sorrowed,
 1. With full purpose of heart.
 2. In obedience to God.
 3. From all sin.
 4. To a right end.
2. How appears it that the impenitent is unworthy?
 1. They cannot discern the Lord's body.
 2. They mock the ordinance by acting and living contrary to it, and so provoke God.

Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat [spiritaliter] carnem ejus, nec bibit ejus sanguinem; [licet carnaliter et visibiliter prementibus sacramentum corporis et sanguinis Christi.]—Aug. [in Joh. Tract. xxvi. tom. iii. P. 2. p. 501, A.]

Καθάπερ παρέδωκε μὲν αὐτὸν Ἰούδας, ἐπαργύνησαν δὲ εἰς αὐτὸν οἱ Ἰουδαῖοι, οὕτως ἀτιμάζουσιν αὐτὸν οἱ τὸ πανάγιον αὐτοῦ σῶμα χερσὶν ἀκαθάρτοις δεχόμενοι, καὶ ἐναγεῖ προσφέροντες στόματι.—Theodoret. [in Ep. i. ad Cor. xi. 27. tom. iii. p. 176.]

Indignum dicit esse Domino, qui aliter mysterium celebrat, quam ab eo traditum est.—Ambros. [in Ep. i. ad Cor. xi. 27, tom. ii. App. p. 149, E.]

Quid est autem reos esse, nisi pœnas dare mortis Domini?—Id. [ibid.]

USE.

- Examine,
1. Your heart.
 1. Thoughts.
 2. Affections.
 2. Your life.
 1. Words.
 2. Actions, *Jer. ix. 17, 18.*

1 CORINTHIANS xv. 20.

*But now is Christ risen from the dead, and become
the first-fruits of them that slept.*

I. WHAT is meant by His rising from the dead?

1. Christ was truly God, 1 *John* v. 20.
2. He became also truly man, of soul and body, *John* i. 14.
3. His soul and body were truly separated by His death upon the cross.
4. The third day after they were truly reunited, so that He became the same man again which He was before.

II. How doth it appear?

From the testimony,

1. Of men, eye-witnesses, *αὐτοπταί.*

1. His friends: Mary Magdalen, *Mark* xvi. 9; Cleopas and another, *Luke* xxiv. 13; all the Apostles but Thomas, *John* xx. 19; Thomas too, *ver.* 26.

Cum suam exercuit sollicitudinem, fidem omnium confirmavit. — *Aug.* [*Serm. de Temp.* tom. v. App. p. 287, E.]

Ἡ ἀπιστία τοῦ μαθητοῦ τῆς ἡμετέρας πίστεως μητῆρ γεγέννηται. — *Chrysost.* [*Serm. in S. Apost. Thom.* tom. viii. App. p. 208, A.]

Διὰ τοῦτο ἀνέστη ἔχων τὰ σημεῖα τοῦ σταυροῦ. — *Id.* [*in Jo. Hom.* lxxxvii. tom. viii. p. 520, C.]

Five hundred at one time, 1 *Cor.* xv. 6. His disciples before His ascension, *Luke* xxiv. 43, 44, 45, 46.

2. Enemies, *Matt.* xxviii. 11, 12. Pilate, in an Epistle to Tiberius, mentioned in Tertullian, [*apud*] *Euseb.* [*Hist. Eccl.* ii. 2.]

Ἡ γὰρ ἀληθεία παρὰ τῶν ἐναντίων ἀνακηρυττομένη διαλάμπει. — *Chrysost.*

3. Angels, *Luke* xxiv. 4, 5, 6. *John* xx. 12. The Angels testify his birth, *Luke* ii. 13, 14; comfort Him after [being] tempted, *Matt.* iv. 11; in His agony, *Luke* xxii. 43; so at His resurrection and ascension, *Acts* i. 11.

4. God Himself, by the Apostle's words, *Acts* ii. 32. *Gal.* i. 1; and works, *Acts* iv. 33.

Quisquis ergo adhuc prodigia ut credat inquirat, magnum est ipse prodigium, qui mundo credente non credit.—*Aug.* [*Civ. Dei* xxii. 8. tom. vii. p. 663, A.]

III. Who raised Him?

1. God the Father, *Eph.* i. 19. *Gal.* i. 1.

2. Himself as God, *John* ii. 19, 22; x. 17, 18.

Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν.—*Ignat. Ep. ad Smyr.* [c. 2.]

Not only *corpus suum levando*, as the Socinians, [see *Pearson on the Creed*, vol. ii. p. 356, note b.], but so as the Father raised Him.

IV. What means that, *And is become the first-fruits of them that slept?* Ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.

1. That He was the first of them that rose, *Col.* i. 18. *Rev.* i. 5; but others rose before, as the widow of Zarephath's son, 1 *Kings* xvii. 22, by Elijah; the Shunammite's son by Elisha, 2 *Kings* iv. 35; and another by the touch of Elisha's bones, 2 *Kings* xiii. 21; Jairus's daughter, the widow's only son, and Lazarus, by Christ Himself; so those, *Matt.* xxvii. 52, 53. But,

1. Christ the first by His own power, *John* x. 17, 18.

2. To immortal life.

3. Those in *Matt.* xxvii. 52, 53, rose only for awhile, and afterwards laid down their bodies, or else rose by virtue of Christ's resurrection, as first in order.

2. That Christ's resurrection is an argument and cause of ours, *ver.* 21, as after the first-fruits came harvest.

USES.

1. Information.

1. Jesus is the Christ, *Ps.* xvi. 10. *Acts* ii. 31; xxvi. 22, 23. *Matt.* xii. 38, 39. *John* ii. 18, 19.

2. He is the Son of God, *Rom.* i. 4. *Ps.* ii. 7. *Acts* xiii. 33.

3. His religion is certain, and to be professed, 1 *Cor.* xv. 17.
4. He hath perfectly satisfied for our sins, *Rom.* iv. 24, 25; viii. 33, 34. 1 *Cor.* xv. 17.
5. He is perfectly able to save us, 1 *Pet.* i. 3. *Heb.* vii. 25.
6. We shall rise, 1 *Cor.* xv. 21, 22. *Rom.* viii. 11.
7. He will come to judgment, *Acts* xvii. 31. 2 *Cor.* v. 10. 1 *Thess.* i. 10.

2. Exhortation.

1. Is Christ risen? Then,

1. Meditate on His resurrection, 2 *Tim.* ii. 8.
2. Believe on Him, *Rom.* v. 10.
3. Fear Him, *Matt.* xxi. 42, 44. *Ps.* ii. 9.
4. Rise with Him, *Rom.* vi. 4. *Eph.* ii. 5; v. 14. *Rev.* xx. 6.

5. Seek those things that are above, *Col.* iii. 1.

2. Shall we rise? Is He the first-fruits?

1. Be confident you shall rise, 1 *Cor.* xv. 12, 13.
2. Prepare yourselves for it.
3. Live always in expectation of it: *Surgite, mortui, et venite ad judicium*, St. Hierom had always in his thoughts. [*Cf. Hieron. Ep. lxvi. ad Pam. tom. i. p. 398, C.*]

1 CORINTHIANS xvi. 13.

*Watch ye, stand fast in the faith, quit you like men,
be strong.*

I. [*Watch ye.*]

1. What is it *to watch*?

1. Watching is opposed to carnal security.
2. It implies a care of our souls, *Eph.* v. 15.

2. What must we *watch over*?

H

1. Our thoughts, *Ps.* cxxxix. 2.
2. Our affections, *Prov.* iv. 23. *Col.* iii. 2.
3. Our words, *Ps.* xvii. 3 ; xxxix. 1 ; cxli. 3.
4. Our actions, 1 *Sam.* xv. 22. 1 *Cor.* x. 31.
3. What must we *watch* against?
 1. Ourselves, *Jer.* xvii. 9, *Jam.* i. 22.
 2. Satan, 1 *Pet.* v. 8.
 3. The world, 1 *John* ii. 15.
 4. Men.
 1. That they seduce us not into sin, *Prov.* i. 10, 11.
 2. Nor into error, *Acts* xx. 29, 30, 31. *Matt.* vii. 15.
2 *Pet.* ii. 1 ; iii. 17.
 3. Do not receive new opinions.
Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est.—*Vincent Lir.* [*Common.* c. 2.]
 4. Study humility, *Jam.* iv. 6.
4. What must we *watch* for?
 1. For opportunities of doing good, *Gal.* vi. 10. And performing our duty, as of praying, receiving the sacrament, &c.
 2. For death, 1 *Thess.* v. 2, 3.
 3. For the coming of Christ, *Matt.* xxiv. 44.
5. When must we *watch*?
 1. In time of prosperity.
 1. That you be not proud of it, *Jer.* ix. 23. 1 *Tim.* vi. 17.
 2. Nor trust in it, 1 *Tim.* vi. 17. *Ps.* xlix. 6 ; lii. 7.
 3. Nor abuse it, *Jam.* iv. 3.
 4. Nor set your hearts upon it, *Ps.* lxii. 10.
 5. To improve it to God's glory, *Prov.* iii. 9.
 2. In time of adversity, *Eccles.* vii. 14.
 1. Not to be impatient, *Ezra* ix. 13. *Lam.* iii. 39.
 2. But to be thankful, *Job* i. 21.
 3. Not charge God with injustice, *Job* i. 22.
 4. Nor draw sinful inferences from it, *Eccles.* ix. 1.
 5. To be better by it, *Ps.* cxix. 71. *Heb.* xii. 10.
 3. At all times, *Luke* xxi. 36. 2 *Tim.* iv. 5.

USE.

Watch ye.

Consider,

1. It is for your lives, 2 *Cor.* vi. 5.
2. Many enemies watch against you, 1 *Pet.* v. 8.
3. Unless ye watch, no sin but you may fall into, 1 *Cor.* x. 12.
4. The more we watch over ourselves, the more God will watch over us, *Ps.* cxxi. 1 ; cxxvii. 1.
5. The more watchful we are, the more comfortably we shall live.
6. We have but a short time to watch, *Matt.* xxvi. 40.
7. Eternity depends upon it, *Matt.* xxv. 12, 13.
8. We know not when our Lord will come, *Mark* xiii. 33, 37. *Luke* xii. 37.

II. [*Stand fast in the faith.*]

1. What faith must we *stand fast in* ?
 1. That God is, *Heb.* xi. 6.
 2. That He is a rewarder of all that come to Him, *Heb.* xi. 6.
 3. That the way to come to Him is by Christ, *Heb.* vii. 25.
 4. That this Christ is God-man, *John* i. 14.
 5. And hath satisfied for our sins, 1 *John* ii. 1, 2.
 6. And now intercedes for our souls, *Heb.* vii. 25.
 7. That by His satisfaction and intercession our sins may be pardoned, *Rom.* viii. 33, 34.
 8. That He will come again at the last day, *Acts* i. 11.
 9. That He will judge all the world, 2 *Cor.* v. 10.
 10. That the wicked will then be condemned to hell, and the righteous received up into glory, *Matt.* xxv. 46.
2. Why *stand fast in this faith* ?
 1. Otherwise we can do no acts of piety, *Heb.* xi. 6.
 2. Nor have our sins remitted, *Gal.* ii. 16.
 3. Nor our souls saved, *Acts* iv. 12.

USE.

Stand fast in the faith.

Means.

1. Search the Scriptures, *John* v. 39.
2. Converse much with God in prayer.
3. Entertain no doubting thoughts.
4. Indulge no sin, lest it debauch your principles.

5. Oft frequent the public ordinances, *Rom.* x. 17.

III. *Quit you like men.* Ἀνδρίζεσθε.

1. What is it to quit yourselves like men?

1. Carry yourselves like men.

1. Like rational creatures.

What more rational, than,

1. That we should serve Him that made us, *1 Cor.* vi. 20.

2. Choose the best things before the worst, *Isa.* lv. 1, 2.

3. Mind our own good and welfare, *Matt.* xvi. 26.

4. Do to others, as we would have others do us, *Matt.* vii. 12.

5. Submit to God's will, *Lam.* iii. 39.

2. Like those who have immortal souls, *Gen.* ii. 7.

3. Like those who are capable of the enjoyment of God Himself, *1 Cor.* xiii. 12.

2. Be valiant and courageous as men, *Eph.* vi. 10, 11.

1. Be not daunted with afflictions, *2 Cor.* iv. 16, 17.

2. Nor drawn aside with prosperity, *Mark* iv. 19.

3. Press through all difficulties for heaven, *Acts* xiv. 22.

2. Why quit ourselves thus like men?

1. We have many potent enemies, *Eph.* vi. 11, 12.

2. Without spiritual courage, we can never conquer them.

3. The reward will make amends for all, *1 Cor.* xv. 58.

IV. *Be strong.*

1. In faith, *Matt.* xv. 28. *Rom.* iv. 20.

2. Love, *Matt.* xxii. 37.

3. Trust on God, *Job* xiii. 15. *Heb.* xiii. 5, 6.

USE.

Be strong and courageous.

1. The stronger your graces are, the weaker will your temptations be.

2. The stronger your grace is, the greater will your comfort be, *John* xiv. 1.

3. Be but strong, and you need not fear but to press through all difficulties, and get to heaven.

2 CORINTHIANS i. 12.

For our rejoicing is this, &c.

I. It is lawful to rejoice in our graces, in a right manner.

1. Unlawful.

1. We must not rejoice in the graces of God more than in the God of our graces.
2. We must not rejoice in our graces as if they were perfect, 1 *Cor.* iv. 3, 4. *Rom.* iii. 27.
3. We must not so rejoice in as to rest upon our graces for happiness and salvation.
4. We must not rejoice in our graces as if they were our graces, coming from ourselves, 1 *Cor.* iv. 7. *Acts* iii. 12.

2. Lawful.

1. To rejoice in them, as expressions of God's grace and favour to us.
2. As the effects of Christ's suffering for us, *Tit.* ii. 14.
3. As they make for our glorifying God, *Matt.* v. 16.
4. As evidences of our title to heaven.

3. How doth it appear it is lawful?

1. They are the graces and works of God and Christ in us, *Philip.* ii. 13.
2. They are subservient to Christ and God's glory.
3. We may be thankful for them, and therefore rejoice in them.
4. We must grieve if we want them, and then surely may well rejoice if we have them.
5. God Himself is pleased with them, *Heb.* xi. 5; xiii. 16.
6. We may rejoice in outward mercies, *Eccles.* iii. 22.
7. Saints have rejoiced, *Acts* v. 41. *Jer.* ix. 24.

4. To get this rejoicing,

1. Set the due value upon grace.

2. Labour continually after it.

3. Assure thyself upon good grounds that thou hast attained it.

II. The testimony of a good conscience is the ground of all solid comfort.

1. What is conscience?

Judicium hominis de semetipso, quatenus subjicitur judicio Dei; called *Συνείδησις* βρότοιςιν ἅπασιν συνείδησίς ἐστιν ὁ θεός.

1. It propounds what we are to do.

2. Witnesses what we have done.

3. Passeth its sentence accordingly, *Rom.* ii. 15. *1 John* iii. 20.

2. What is a good conscience? *1 Pet.* iii. 16. *1 Tim.* iii. 9. *Acts* xxiv. 16.

1. It must be renewed, *Jer.* xvii. 9.

2. Guided by the Scripture, *Isa.* viii. 20.

3. Enlightened by the Spirit, *John* xvi. 13.

4. The Spirit must bear witness with it, *Rom.* viii. 16.

1. Negatively, not vocally.

2. Positively,

1. By discovering to us our interest in God, *1 Cor.* ii. 12.

2. Enabling us to act those graces from whence we may conclude our estate.

5. It must stir us up to good works, *Heb.* xiii. 18.

3. What is the testimony of the good conscience? The judgment it passeth upon us.

1. Of sin, by accusing,

2. Of grace, by excusing, of us.

1. Particularly to some act, *Psa.* vii. 8.

2. Generally to our whole life, *1 John* iii. 20.

4. When is the testimony of the conscience a ground of joy?

1. When it witnesses we avoid all known sin.

2. Perform all known duties.

3. Love God above all.

4. Receive Christ for our Lord and Saviour, *Heb.* ix. 14.

5. How must we keep a good conscience?

1. Get it rightly informed out of the word of God.

2. Act according to it, *Rom.* xiv. 23.

1. Avoiding what that saith is a sin, 1 *Sam.* xxiv. 5.

2. Performing what it saith is a duty.

6. MOTIVES.

1. Conscience always sees thee.

2. Will be a thousand witnesses, *Rom.* ii. 15.

3. Without a good conscience thou wilt live in continual frights, fears, torments, *Prov.* xviii. 14.

4. With it, in continual joy, the heathens accounted it a great happiness.

Nil conscire sibi.—[*Hor. Ep.* i. 1, 61.]

Pindar saith, it is our good nurse in old age.

Prov. xv. 15. טוב לב, Good of heart.

2 CORINTHIANS i. 12.

That in simplicity and godly sincerity.

Ἐν ἀπλότητι καὶ εἰλικρινείᾳ θεοῦ.

SIMPLICITY and godly sincerity are a true sign of our being in a state of grace.

What is *simplicity*? Ἀπλότης *sine plicis*, *Eph.* vi. 5. *Col.* iii. 22; without windings, and turnings, and hypocrisy.

It is discovered,

1. In our understandings, assenting to God's word because it is His word, αὐτὸς ἔφα, 2 *Cor.* x. 5.

2. Wills.

1. Choosing God only for His portion, *Matt.* vi. 24.

2. Fixing every affection only on Him, in the highest degree, *Jam.* i. 8, Δίψυχος ἀνὴρ.

1. Love.

2. Fear.

3. Trust.

4. Joy.

3. Resigning our wills wholly unto God's, *Luke* xxii. 42.
Philip. ii. 14, 15.

3. Words, speaking what we think,

1. To God.

2. Man.

4. Actions, that they be,

1. Uniform.

2. The same inwardly as outwardly, *Isa*. xxix. 13.

3. That we do not cover or lessen the sinfulness of them to God, *Ps*. li. 3, 4. *Prov*. xxviii. 13.

4. That they all proceed from the same principle.

1. From a principle of love to God's person.

2. Obedience to His precepts.

3. Delight in His statutes.

USES.

1. Simplicity is the greatest wisdom.

2. Few have it.

EXHORTATION. Labour after it.

1. God knows our crafts.

2. Simplicity will make us like to Him.

3. Without this we are still in our sins.

4. This will be matter of joy.

Sincerity. Εὐλιχρυνεία.

I. What is it?

1. It regards God, *Col*. iii. 23. *Matt*. vi. 6. Principally living as if there were none but God and he.

1. His sovereignty.

2. Omniscience, *Ps*. cxxxix. 1, 2, 3.

3. Omnipotence.

4. Glory, looking on Him as the Α and Ω, 1 *Cor*. x. 31.

2. It looks to the externals, as well as internals, *Ps*. xl. 8.
Heb. viii. 10.

3. It hath respect to all the commands, *Ps*. cxix. 6.

4. Endeavour to pluck up the root of sin, especially our sin.

5. It makes duties pleasant.

6. Hath no by and sinister ends; as,

1. Carnal pleasure, 1 *Thess*. ii. 3, 4, 5.

2. Popular applause.

3. Worldly riches. But only the glory of God.

OBJECTION. May we not look at our own salvation?

1. It is certain our ultimate end should be God's glory.
2. It is as certain we may also have an eye to our own salvation; for,
 1. The Saints have done so, *Philip*. iii. 14. *Heb.* xi. 26; xii. 2. 1 *Cor.* ix. 27.
 2. Scripture propounds heaven and salvation as a motive to obedience, *Rev.* ii. 10.
 3. But God's glory and our salvation are so linked together, that we cannot look at one without the other. *Omnis amor mercedis* is not *amor mercenarius*.
7. Sincerity discovers itself in pressing towards perfection, *John* xv. 2. 2 *Pet.* iii. 18.

II. That *simplicity and godly sincerity* are a certain sign of grace, is plain,

1. In that a man must first be converted, before he can be sincere.
2. Sincerity is the characteristical note betwixt one that is, and that is not, gracious.

USES.

1. Examine whether you be sincere or no; run over the particulars in your mind.
2. Labour after it.
 1. God knows the heart, *Job* xxxi. 4.
 2. Takes notice whether we be sincere or no, *Prov.* xvi. 2; xxi. 2.
 3. Our religion, without sincerity, is in vain.
 4. God will bless the upright, *Prov.* xxviii. 10, 18.
 5. It will be the ground of comfort here, *Prov.* x. 9.
 6. The evidence of our title to glory hereafter.

2 CORINTHIANS v. 17.

Behold, all things are become new.

DOCTRINE.

When a man is made holy, *all things become new* in him.

He hath,

1. A new name, *Rev.* ii. 17; iii. 12.
2. New relations: Father, *2 Cor.* vi. 18; mother, *Gal.* iv. 26.
3. New honours, *1 Sam.* ii. 30. *2 Kings* vi. 16.
4. New possessions, *Heb.* i. 14. *Jam.* ii. 5.
5. New thoughts, *Ps.* cxix. 113. *Col.* iii. 10.
6. New affections, *Col.* iii. 2.
 1. Love and hatred.
 2. Joy and grief.
 3. Hopes, *Ps.* lxii. 5.
 4. Desires and abhorrence, *Ps.* lxxiii. 25.
7. New words.
8. New actions, *Rom.* vi. 4.

REASONS.

Because,

1. He acts from a new principle, *Gal.* ii. 20.
2. He acts upon new grounds and ends, *1 Cor.* x. 31.

USE.

As this day, according to our English computation, we begin the new year, let us this day, according to God's expectation, become new creatures; as considering,

1. You will hereby be advanced above men.
2. Whatsoever you do will be pleasing unto God, *Ps.* vii. 11.
3. Whatsoever God doth will be a blessing to you, *Rom.* viii. 28.
4. Hereby you may be sure to live heaven upon earth in time, and heaven in heaven to eternity.

2 CORINTHIANS v. 21.

For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.

I. CHRIST *knew no sin* ; as appears,

1. From Scripture, 1 *John* iii. 5. *Isa.* liii. 9. 1 *Pet.* ii. 22. *John* viii. 46.

2. Reason.

1. He must needs be without sin, because our Saviour, *Heb.* vii. 26, 27.

2. Because He was God as well as man.

USES.

1. Hence see, that what Christ suffered was not for Himself.

2. That He is the best example, *Matt.* xi. 29 ; xvi. 24.

II. He was *made sin for us.*

1. In what sense ?

Even an offering for sin, according to the Hebrews, where $\text{זָבַחַּ$ as זָבַחַּ אֲשָׁמוֹ , *Lev.* v. 6 ; and זָבַחַּ אֲשָׁמוֹ as זָבַחַּ אֲשָׁמוֹ , *Ex.* xxix. 14.

Ἀμαρτία, LXX. is used both for a sin-offering and a sin. *Quoniam oblatus est pro peccatis, non immerito peccatum factus dicitur.* — *Ambros.* [*Comm. in Ep.* ii. *ad Cor.* v. 22. tom. ii. p. 184, App.]

1. All sin offends God.

2. Therefore it cannot be pardoned till God's justice be satisfied.

3. There is no satisfaction made without punishment and death, *Heb.* ix. 22.

4. Hence Christ undertaking the satisfaction of God's justice, underwent the punishment due to our sins, *Isa.* liii. 4, 5, 6, 11.

5. Upon this account He is called *sin*, or, an offering for sin.

III. Whom did He offer Himself for ?

1. They that truly repent, *Μετάνοια*,
 1. From sin.
 2. To holiness.
2. That rightly believe, that is, whose faith is,
 1. Rightly grounded on the testimony of God.
 2. Rightly guided by knowledge.
 3. Rightly fixed and construed.
 4. Rightly exercised in good works, *Gal. v. 6.*

USES.

1. See the odious nature of sin.
2. The condescension of Christ.
3. The love of God.
4. Do not you live in those sins for which Christ died.
5. Often remember Christ's offering up Himself for sin.
 1. With grief.
 2. Faith.
 3. Thankfulness.

IV. The end of Christ's being made sin for us was, *that we might be made the righteousness of God in Him.*

1. What is meant by *righteousness* ?
 1. Imputed, *Rom. iv. 3.*
 2. Implanted.
2. How of God ? Because He,
 1. Contrived it.
 2. Worketh it, *Philip. ii. 13.*
 3. Accepteth of it.
 4. Is the end of it, and glorified by it.
3. How *in Him*, viz. Christ ?
 1. We are justified in Him and by Him.
 2. Sanctified.
 1. All are defiled with sin.
 2. Christ came also to cleanse us from sin, *Mal. i. 21. Acts iii. 26.*
 3. Therefore He purchased the donation of the Spirit, *John xvi. 7, 8.*
 4. This Spirit, when poured forth, works an universal change on all those that believe.
 1. Enlightening the mind.
 2. Sanctifying the will.

3. Regulating the affections.

5. And so we have righteousness implanted in us, as well as imputed to us.

USES.

1. Admire this wonderful work of God.
2. Believe in this Christ.
3. Live like justified and sanctified persons.
4. Rejoice and triumph in the love of God through Christ.

2 CORINTHIANS vii. 1.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit.

I. God hath made us *promises*. What?

II. What, *to cleanse ourselves from all filthiness?*

III. What, *to perfect holiness? &c.*

IV. How do these *promises* engage us to these things?

I. What *promises*?

1. I will be to them a God, 2 *Cor.* vi. 16. *Lev.* xxvi. 12.

Gen. xvii. 7. *Jer.* xxxi. 33. Herein He promiseth,

1. What He is as God.

1. A merciful, *P.s.* ciii. 8, 9, 10.

2. Wise, 1 *Tim.* i. 17.

3. Powerful, *Gen.* xvii. 1.

4. Gracious, 1 *Pet.* v. 10.

5. Immutable, *P.s.* cii. 25, 26, 27. *Jam.* i. 17.

2. What He hath as God, 1 *Chron.* xxix. 11, 12, 13.

Gen. xiv. 19.

3. What He can do as God.

1. Pardon their sins, *Jer.* xxxi. 34.

2. Convert their hearts, *Ezek.* xi. 19 ; xxxvi. 26.
3. Inspire them with the knowledge of Himself, *Jer.* xxiv. 7 ; xxxi. 34.
4. Be present with them, *Lev.* xxvi. 11, 12. *Rev.* xxi. 3.
5. Prepare heaven for them, *Heb.* xi. 16.
6. Raise them up to it, *Matt.* xxii. 31, 32. *Ex.* iii. 6.
7. Be always in covenant with them, *Jer.* xxxii. 38, 40.

2. I will be to them a Father, *Jer.* xxxi. 9. *2 Cor.* vi. 18.
Which implies,
 1. His affection to them, *1 John* iii. 1. *Ps.* ciii. 13.
 2. His protection of them, *Isa.* xliii. 2.
 3. His provision for them, *1 Cor.* ii. 9, 10.

USES.

1. Admire the goodness of God, *Ps.* viii. 4.
 2. Cleanse yourselves from all filthiness.
- II. We should *cleanse ourselves from all filthiness of flesh and spirit.*
1. What is meant by *filthiness*? Sinfulness, *Jam.* i. 21.
2 Pet. ii. 22.
 1. It defiles the soul, *Tit.* i. 15.
 2. Makes it odious to God.
 2. What by *flesh and spirit*?
 1. By flesh, the body and its sins, *Gal.* v. 19.
 2. By the spirit, the soul and its sins.
 1. Impenitence, *Acts* xvii. 30.
 2. Unbelief, *Heb.* iii. 12.
 3. Heresy, *2 Pet.* ii. 1.
 4. Pride, *Prov.* xvi. 5.
 5. Covetousness, *1 John* ii. 15.
 3. What by *cleansing*, or how must we cleanse ourselves from these filthinesses?
 1. By repenting of them, *Ezek.* xxxvi. 31.
 2. By believing in Christ, *Zech.* xiii. 1. *Heb.* ix. 13, 14.
 3. By turning from them, *Ezek.* xxxvi. 25, 26, 27.

USE.

Cleanse yourselves from sins.

Consider,

1. They corrupt and spoil your souls, *Isa.* i. 5, 6.

2. Bring a curse on your blessings, *Mal.* ii. 2.
 3. Make you obnoxious to all judgments, *Deut.* xxviii. 16, 17.
 4. Incense God's wrath against you, *Isa.* lix. 2.
 5. Deprive you of peace and comfort, *Isa.* xlviii. 22.
 6. Make you like to Satan, *John* viii. 44. 1 *John* iii. 8.
 7. Will carry you to him hereafter, unless you be cleansed from them here, *Matt.* xxv. 41.
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2 CORINTHIANS vii. 1.

Perfecting holiness in the fear of God.

I. WHAT is holiness?

It consisteth,

1. In the inclination of the soul to God, *Ps.* xlii. 1, 2.
2. In the soul's conformity to God's nature and word, 1 *Pet.* i. 15.
3. In the soul's performing all duties upon holy motives, *Gen.* xxxix. 9.
4. In the soul's dedicating itself to God, 1 *Cor.* iii. 16.
5. In its aiming chiefly at holy ends, 1 *Cor.* x. 31.

II. What is it to perfect holiness?

To be universally holy, 1 *Pet.* i. 15.

1. As to the subject, the whole man, 1 *Thess.* v. 23.
 1. Thoughts, *Jer.* iv. 14.
 2. Affections, *Col.* iii. 2.
 3. Words, 1 *Tim.* vi. 20. 2 *Pet.* i. 13.
 4. Actions, *Tit.* ii. 12.
2. As to the object, *Acts* xxiv. 16.
 1. God.
 2. Man.
3. As to the kinds of holiness, 2 *Pet.* i. 5, 6.

4. As to the degrees of holiness, *Philip.* iii. 11, 12, 13.

5. As to all times, *Prov.* xxiii. 17.

III. What is it to *fear God*?

It consisteth,

1. In reverencing His name, *Deut.* xxviii. 58.

2. In avoiding what offends Him, *Prov.* iii. 7; xvi. 6.

3. In avoiding secret sins for His sake, *Job* xxxi. 21, 23.

4. In doing what pleaseth Him, *Eccles.* xii. 13.

5. In doing our duty, whatsoever comes of it, *Matt.* x. 28. 1 *Pet.* iii. 13, 14.

6. In hating evil, *Prov.* viii. 13.

7. In carrying ourselves reverently in His presence, *Gen.* xxviii. 16, 17. *Heb.* xii. 28.

IV. Why *fear Him*?

1. For His power, *Jer.* v. 22.

2. For His wisdom, *Ps.* cxxxix. 4, 5, 6, 7.

3. For His mercy, *Ps.* cxxx. 4.

4. For His judgments, *Heb.* iii. 16. *Ps.* cxix. 120.

5. For His benefits, *Jer.* v. 24.

6. For His threatenings, 2 *Kings* xxii. 19.

7. For His justice at the last day, *Eccles.* xii. 14. 1 *Pet.* i. 17.

V. Why *perfect holiness in the fear of God*?

1. There can be no true holiness without this fear.

2. No particular duty of holiness can be performed without it.

VI. How do these promises engage us to *holiness*?

1. The covenant is reciprocal, 2 *Cor.* vi. 16, 18.

2. The end of the promises is, to wake us to holiness; many are promises of holiness, *Ezek.* xxxvi. 25, 26. *Jer.* xxxi. 33.

3. We can never partake of the promises without performing our duty.

USE.

Perfect holiness in the fear of God.

Consider,

1. The happiness of man's nature consisteth only in the exercise of holy acts, *Ps.* xix. 11.

2. Without holiness, no man shall see the Lord, *Heb.* xii. 14.

3. Without holiness, you cannot have your prayers heard,
Isa. lix. 2. *Ps.* lxvi. 18.
4. Nor any true mercy, *Mal.* ii. 2.
5. By holiness you are like to God, *Matt.* v. 48.
6. If holy, we shall be safe, *Prov.* iii. 21, 23; x. 9.
7. Holy here, and happy hereafter, *Matt.* v. 8.

2 CORINTHIANS xii. 9.

My grace is sufficient for thee.

DOCTRINE.

God's *grace* is sufficient for us.

I. What is meant by *the grace of God*?

1. Grace which God manifested, *Gen.* vi. 8.
 1. In the pardon of sin.
 2. The acceptance of our persons and performances.
2. Grace from God, here spoken of, which is,
 1. Preventing, *Ps.* lix. 10, whereby God,
 1. Puts good thoughts into us, *Gen.* vi. 5. 2 *Cor.* iii. 5.
 1. Of Himself.
 2. The world.
 3. Our own conditions.
 4. Hell.
 5. Heaven.
 6. Eternity.
 7. Sin.
 8. Christ.
 2. Stirs us up to read and hear the word, *Jam.* i. 25.
 1. Constantly.
 2. Attentively.
3. To compare ourselves by it, *Rom.* i. 20; ii. 20.
 1. How few of the duties.
 2. How many of the sins we have committed.

4. To despair of salvation in ourselves, *Rom.* vii. 9, 11, 13.

By reason of,

1. The strictness of God's laws.
2. The sinfulness of our sins.
5. To confess and be sorry for sin, *Matt.* ix. 1.
6. To have some desires after grace.
2. Preparing, whereby God prepares,
 1. Our understanding, 1 *Cor.* ii. 14.
 2. Our wills, to receive His Spirit, *Acts* xvi. 14.
3. Working grace, *Eph.* ii. 1. *John* vi. 44. *Lam.* v. 21. *Jer.* xvii. 14; xxxi. 18. *Cant.* i. 4; whereby God doth convert us from sin to holiness.
 1. Enlightening our minds to see, *Psa.* cxix. 18.
 1. His own glory.
 2. Sin's sinfulness.
 3. A sinner's misery.
 4. The world's vanity.
 5. His own iniquity; original, actual, in thought, word, deed, with the aggravations, against
 1. His Maker.
 2. Preserver, *Isa.* i. 2.
 3. Governor.
 4. Redeemer.
 5. Father.
 6. Mercies.
 7. Judgments.
 8. Knowledge.
 6. Christ's sufficiency of His (*Heb.* vii. 25)
 1. Merit to justify,
 2. Spirit to sanctify, us.
2. Reforming the will, *Philip.* ii. 13. *Ezek.* xxxvi. 25, 26.
 1. To refuse what the mind calls bad.
 2. To choose what it calls good.
3. Bringing the affections into their order, 2 *Cor.* v. 17.
4. Working.
5. Co-working.
 1. Stirring us up to work.

2. Directing us about it, *Jer.* x. 23. *Isa.* xlv. 13.
3. Assisting us in it.
6. Increasing grace.
 1. Adding what we want.
 2. Strengthening what we have.
7. Confirming grace against,
 1. The Devil's temptations, *Luke* xxii. 37.
 2. The world's allurements.
 3. Our own corruptions, *Gal.* v. 17.
 4. In the life to come, perfecting grace.

II. What is this grace *sufficient* for?

To sanctify and glorify us ; to perform duties, bear afflictions, conquer temptations.

III. Why is it *sufficient*?

1. Because grace.
2. Because God's grace, 2 *Cor.* xii. 9 ; the grace of an all-sufficient God, in wisdom, power, goodness.

USES.

1. Instruction.

1. See a Christian's strength, where it lies, *Rom.* viii. 33.
2. How much it is.
3. How sure they are at length to conquer.

2. Examination.

Considering,

1. Not examining is a sign of no grace.
2. You cannot tell, unless you examine how.

Signs of grace.

1. A sense of the want of it.
2. A desire of it.
3. The growth of it, 2 *Pet.* iii. 18.
4. Your living up to it, 2 *Cor.* v. 7.

3. Exhortation. Look after grace.

1. Nothing good without it.
2. All things good with it, *Rom.* viii. 28.
3. It is, as the principal, so the end, of all God's other mercies, spiritual and temporal.
4. You will all wish you had it.
5. Get grace here, and you are sure of glory hereafter, 1 *Cor.* ii. 9.

How must we so look, as to find ?

1. Presently, *Isa.* lv. 6. *Ps.* xcv. 7.
2. Humbly.
3. In the right way, the ordinances.
4. Constantly.

2 CORINTHIANS xiii. 5.

Examine yourselves, whether ye be in the faith.

I. WHAT is it to be *in the faith* ?

Opposed to a being in the flesh, *Rom.* viii. 8, and sin ;
and implies our having saving faith. Whereby,

1. Our persons are justified, *Rom.* iii. 26, 28, *Gal.* ii. 16.
2. Our natures sanctified, *Acts* xv. 9.

II. What necessity is there of our being *in the faith* ?

1. Necessary to the pardon of our sins, *Acts* ii. 37. *Isa.* liii. 7.
2. To the getting into favour with God, *Rom.* v. 1.
3. To deliverance from all evil, *Gal.* iii. 10, 13.
4. To the obtaining any good, *Rom.* viii. 28.
5. To the acceptance of our persons and duties, *Prov.* xv. 8. *Rom.* iii. 26, 28. *Gal.* ii. 16.
6. To all other graces, 2 *Cor.* xiii. 5, ἀδόκιμοι. *Gal.* v. 6.
7. To the preventing hell torments, 1 *Thess.* i. 10. 2 *Thess.* i. 8, 10.
8. To the advancement to heaven's joys, *Acts* xvi. 31.

USE.

Above all things, strive to be *in the faith*.

1. Get a sense of thy sins.
2. Frequent the public ordinances, *Rom.* x. 17.
3. Beg of God to give thee faith, *Eph.* ii. 8. *Luke* xvii. 5. *Mark* ix. 24.

III. We ought to *examine* whether we be *in the faith*.

1. The nature of the duty, or what it is to examine ourselves.

It implies,

1. That we doubt of our state, *Acts* ii. 37.
2. Desire to be resolved.
3. To that end impartially inquire into ourselves and conditions, *Lam.* iii. 40.
4. Compare ourselves with the signs of grace in Scripture.
5. Pass judgment upon ourselves, according to the result of the inquiry, *1 Cor.* xi. 31.
2. The necessity of the duty, or why we ought to examine ourselves in this thing.
 1. Because we are commanded, *1 Cor.* xi. 28. *2 Pet.* i. 10.
 2. We may easily be mistaken in it.
 1. Our hearts are deceitful, *Jer.* xvii. 9.
 2. We are too apt to have the best thoughts of ourselves.
 3. Counterfeit may be like true grace.
3. Many are mistaken.
 1. All ignorant persons, *Eph.* iv. 18. *Hos.* iv. 6.
 2. All aliens to the Church, *Acts* iv. 12. *2 Pet.* ii. 2.
 3. All heretics in the Church, *Rev.* ii. 6.
 4. All that are earthly minded, *Philip.* iii. 18, 19. *1 John* ii. 15.
 5. All that hate the brethren, *1 John* iv. 20.
 6. All that live in any known sin, *Eph.* v. 5, 6.
 7. All that do as most do, *Luke* xiii. 23, 24.
 8. All that have the form without the power of godliness, *2 Tim.* iii. 5.
4. It is a thing of the greatest importance.
 1. It concerns our present comfort,
 2. And our future happiness.
5. Unless we examine ourselves, God will examine us, *1 Cor.* xi. 31.

USE.

Examine yourselves.

1. Others have been mistaken, and why may not you? *Matt.* vii. 21, 22; xxv. 11. *John* v. 42.
2. Until you examine yourselves, you can neither,
 1. Repent of sin,

2. Nor have comfort in your grace.

3. If you never examined yourselves, you may conclude you are not in the faith, as still continuing in the neglect of this known duty.

How must we examine ourselves? By signs.

1. Negatively.

1. Not Church privileges, *Rom.* ii. 28.

2. Not gifts or parts in duty, *Matt.* vii. 22.

3. Not outward prosperity, *Eccles.* ix. 1. *Deut.* ix. 4, 5.

4. Forsaking of grosser sins, *2 Pet.* ii. 20, 21.

5. Not all sufferings for Christ, *1 Cor.* xiii. 3. *Gal.* iii. 4.

Timeo dicere, sed dicendum est, martyrium ipsum si ideo fiat, ut admirationi et laudi habeatur a fratribus, frustra sanguis effusus est.

2. Positively.

1. Obedience, *1 John* ii. 3, 5.

2. Acting by the Spirit, *1 John* iv. 13. *Gal.* v. 22, 23.

3. Sincerity, *2 Cor.* i. 12. *Acts* xxiv. 16.

4. Forsaking all sin, *1 John* iii. 9, 10.

5. Love to God and Christ above all things, *Luke* xiv. 26.

IV. The usefulness of the duty of examination.

1. To such as find themselves not in the faith; then,

1. They will see their misery.

2. Be troubled for sin, the cause of it.

3. Look out for the pardon of them, *Acts* ii. 37.

4. And therefore repent, without which there is no pardon, *Acts* v. 31. *Luke* xiii. 3.

5. Lay hold, by faith, on Christ, without which repentance itself will do no good.

6. And so their examining whether they be in the faith will be a means of bringing them into it.

2. To them that find they are in the faith. Here know,

1. A man may know he is in the faith, contrary to Papists; for,

1. The Saints of God have known it.

1. In the Old Testament, *Job* xix. 25. *Psa.* vii. 8; xvi. 5; xxvi. 1; xxvii. 1. *Isa.* xxxviii. 3.

2. In the New, *Rom.* viii. 16, 38, 39. 2 *Cor.* v. 1.
1 *John* iv. 13; v. 19.
2. If it be not possible, the defect is either,
 1. In the object; but God's promises are sure.
 2. Or in the subject; but man, by the assistance of the Spirit, may see his holiness as well as sin.
 3. Or in the means of attaining it; but,
 1. We have the sacraments to seal and confirm it.
 2. The Spirit to witness it, *Rom.* viii. 16.
 3. If this be not possible, there are many commands impossible: as, to rejoice in the Lord, *Philip.* iv. 4; to call God Father, *Matt.* vi. 9; to comfort ourselves with the thoughts of heaven, 1 *Thess.* iv. 18.
 4. Otherwise, why are we commanded to examine ourselves? *Gal.* vi. 4. 1 *Cor.* xi. 28. 2 *Cor.* xiii. 5.
 5. We are commanded to make our calling and election sure, 2 *Pet.* i. 10.
2. The usefulness hereof appears:
 1. It will make thee more admire God.
 2. More thankful for Christ.
 3. Deadened thy heart to the world.
 4. Quicken it to duty, 1 *Cor.* xv. 58.
 5. Sweeten the ordinances unto thee; prayer, sacraments.
 6. Support thee under afflictions, *Rom.* viii. 28.
 7. Make thee relish the word better, *Psa.* xix. 10.
 8. Arm thee against the thoughts of death and judgment, 1 *Cor.* xv. 55, 56.
 9. Make the forethoughts of heaven pleasant.
 10. Quicken thy graces.
 1. Repentance.
 2. Love.
 3. Desire.
 4. Thankfulness.
 5. Joy.
 6. Trust.

7. Heavenly-mindedness.

DIRECTIONS.

1. Before examination,

1. Acquaint yourself well with Scripture, *Mark* xii. 24.
2. Resolve upon some certain and infallible marks to try yourselves by.
3. Observe the motions of your heart, and behaviour of your souls, in all things, *Hag.* i. 5.

Especially,

1. In the commission of sin.

1. Whether it be with freedom or reluctance of spirit, *Rom.* vii. 15. *Gal.* v. 17.
2. Whether with or without temptations, *Ps.* xxxvi. 4.
3. What grief seizeth upon your souls afterwards for it, *Prov.* ii. 14; xiv. 9. *Matt.* xxvi. 75. *Ps.* li. 8.
4. Whether you be troubled or rejoiced at the withdrawing of occasions and temptations to sin, 1 *Sam.* xxv. 32, 33.

2. In the performance of duties.

1. Whether it be out of custom or conscience.
2. With pleasure or irksomeness, *Ps.* cxxii. 1. *Amos* viii. 5.
3. How your heart is employed in it, *Prov.* xxiii. 26.
4. Whether you be constant in duty or no.

3. In bearing afflictions.

1. Whether you be patient under them.
2. Thankful for them, *Job* i. 21.
3. Trusting on God only in them, 2 *Chron.* xx. 12.
4. Bettered by them, *Ps.* cxix. 71.

4. In the confluence of earthly enjoyments.

1. Whether you do not set your heart upon them, *Ps.* lxii. 10.
 1. So as to rejoice only in them.
 2. To place your confidence on them, 1 *Tim.* vi. 17.
2. Whether you do not forget God and heaven for them, *Deut.* vi. 11, 12.

3. Whether you do not rest satisfied with them as your portion, *Ps.* xvi. 5; xvii. 14.
4. Lay aside all conclusive thoughts of thy condition before thou triest it.
2. In the time of self-examination.
 1. Set apart some convenient time for it.
 1. When your thoughts are least distracted with worldly cares.
 2. When, especially, you are called to it by sickness, distress, the sacrament, *Job* x. 6.
 3. When you are most fit to pass the sentence upon yourselves, as in security and melancholy.
 4. If possible, let this be the time.
 2. Make choice of a convenient place as well as time, *Mark* i. 35. *Gen.* xxiv. 63.
 3. Lay aside all other thoughts, *Matt.* xxvi. 36. *Gen.* xxii. 5, 6.
 4. Set thyself as in the presence of God.
 5. Pray for the Spirit to assist thee, *Rom.* viii. 16.
 6. Produce the marks thou hast resolved upon.
 7. Call to mind what thou hast observed in thyself.
 8. Compare what thou hast observed of thyself with those marks.
 9. Keep thy heart close to the business till thou hast really discovered the state of thy soul.
 10. Pass thy sentence upon thyself according to the evidence that is given in.
3. After self-examination,
 1. Fix thy sentence in thy memory, or set it down in writing.
 2. Get thy heart thoroughly affected with thy condition.
 1. If it be that thou art in thy sins,
 1. Consider what a woeful condition thou art in, *Gal.* iii. 10.
 2. Humble thyself before God, *Luke* xviii. 13.
 3. Lay hold by faith on Christ.
 4. Resolve to live up to the marks of sincerity thou hast tried thyself by.
 2. If that thou art renewed,

1. Be thankful to God for it.
2. Live like the Son of God, *Philip*. i. 27.
3. Endeavour to grow in grace, 2 *Pet.* iii. 18.
4. Have a care of blotting your evidences by wilful sins.
3. Search and examine thyself often.

USES.

1. Consider it is your duty.
2. Hereby ye may know yourselves.
3. It may prove the means of your everlasting happiness,
4. And of your present comfort.

2 CORINTHIANS xiii. 11.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

I. *Finally*; Τὸ λοιπόν.

Sharp reproofs should conclude in pleasing expressions.

II. *Brethren*; Ἀδελφοί. The word is taken,

1. For natural, *Matt.* iv. 18.
2. Kinsmen, *Rom.* ix. 3.
3. Neighbour, *Matt.* vii. 3, 4.
4. One of the same stock, *Deut.* xxiii. 7.
5. Christians, *Heb.* ii. 11; iii. 1. 1 *Thess.* ii. 1.

III. *Farewell*; Χαίρετε.

Used,

1. At meeting, *Matt.* xxviii. 9. *Luke* i. 28, Χαῖρε, κεχαριτωμένη.

Χαῖρε, πάτερ, ὃ ξεῖνε.—[*Hom. Od.* viii. 408.]

Answer of neglect, Καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δὲ τοὶ ὀλβία δοῦν.—[*Hom. Od.* viii. 413.]

2. At parting, Χαίρετον ὃ κούρω.—*Hom.* [*Od.* xv. 151.]

Καὶ χαίρετε, ὦ φίλοι παῖδες καὶ πάντες δὲ οἱ παρόντες
καὶ οἱ ἀπόντες φίλοι χαίρετε.—*Xenoph. Cyrop.* [viii. 7.]

IV. *Be perfect.*

Καταρτίζεσθε. Τί ἐστὶ, καταρτίζεσθε; τέλειοι γίνεσθε, ἀνα-
πληροῦτε τὰ λείποντα.—*Chrysost.* [in *Ep.* ii. ad *Cor.*
Hom. xxx. tom. x. p. 649, E.]

1. Negatively. Not as if we should be perfect without
sin, 1 *John* i. 8, 10.

2. Positively.

1. We are to labour after perfection, *Philip.* iii.
10, 11, 12.

1. Perfectly free from sin.

2. Perfect in grace.

1. Faith.

2. Love, *Deut.* vi. 5.

3. Heavenly-mindedness.

2. We are to be sincere.

V. *Be of good comfort*; Παρακαλεῖσθε: that is, in the midst of all troubles rejoice,

1. In God, *Philip.* iv. 4.

2. In a good conscience, 2 *Cor.* i. 12.

VI. *Be of the same mind.*

Ἔστι γὰρ καὶ τὸ αὐτὸ φρονεῖν, καὶ μὴ εἰρηνεύειν, ὅταν ἐν τοῖς
δόγμασι συμφαίνωσί τινες, ἐν δὲ τοῖς πρὸς ἀλλήλους διασ-
τασιάζωσιν.—*Chrysost.* [in *Ep.* ii. ad *Cor.* *Hom.* xxx.
tom. x. p. 650, A.]

1. In matters of faith.

2. Of worship, 1 *Cor.* xi. 18.

VII. *Live in peace*; Εἰρηνεύετε.

1. Without mutual hatred.

2. Without contention.

3. Without worrying one another.

VIII. *And the God of peace shall be with you.*

Ἡ γὰρ ἐπεύχεται τοῦτο, ἢ προλέγει τὸ ἐσόμενον· μᾶλλον δὲ
ἀμφοτέρω.—*Chrysost.* [*ibid.*]

1. He desires it.

2. Foretells it: because He is the God of peace and love.

Be with you,

1. To protect you, *Isa.* xliii. 2.

2. To bless you, and your estate to you.

3. To comfort you, *Isa.* xli. 10.
4. To deliver you from troubles.
5. To make you truly happy.

USE.

Exhortation. Follow these directions.

Consider,

1. You have but a short time here.
2. You must appear ere long before Christ, *2 Cor.* v. 10.
3. You will have no comfort of any thing else hereafter.

2 CORINTHIANS xiii. 11.

And the God of love, &c.

I. WHO is this *God of love*?

1. Negatively. Not the God of this world, *2 Cor.* iv. 4.
2. Positively. But the God of all the world.

II. What *love* is He the God of?

1. Not lustful love.
2. Not worldly love, *1 John* ii. 15.
3. Not passionate love.
4. But sincere, spiritual, perfect love.

III. What is it for God to be a *God of love*?

It implies,

1. That He is the author of love in others, *1 John* iv. 7.
2. That He is full of love in Himself, *1 John* iv. 16.

IV. What are we to understand by *love* in God? An essential property, whereby He loves Himself above all things, and other things for Himself: And so it signifies,

1. His eternal purpose and good-will towards us, *Rom.* ix. 11, 13.
2. The effects of that love, *1 John* iii. 1.
3. His pleasure in what He loves, *Psa.* xlv. 7.

V. What are the qualities of the love of God?

1. It is sincere without hypocrisy.
2. Free without desert.
3. Great without comparison.
4. Constant without failing, *John* xiii. 1. *Rom.* xi. 29.
1 *John* iv. 16.
5. Infinite without limit.

VI. Whom doth He love ?

1. Himself.
2. All things made by Him, not sin, but as Himself above all things, so His saints above all men, *Prov.* viii. 17.

VII. Wherein doth His love to man appear ?

1. In His enstamping His image upon him in the first Adam.
2. In restoring it to him in the second Adam, *John* iii. 16.
1 *John* iv. 9. God manifested His love in Christ highly ; if we consider,
 1. Whom He sent, *Mal.* iii. 17.
 2. Whither He sent Him.
 3. What He sent Him to do, 1 *John* iii. 16.
 4. Whom He sent Him for, *Rom.* v. 7, 8.
 5. What He redeemed us by Christ from, *Acts* iii. 26.
 6. What He redeemed us to.

VIII. Why doth God love us ?

Because He will, *Deut.* vii. 8.

USES.

1. Inference. That Christ was God, who thus could reconcile God to man.
2. Reproof. To all that love not God, though God love them, *Rom.* i. 30. 2 *Tim.* iii. 4.
3. Consolation. God doth not love you for yourselves, but His own sake, *Rom.* v. 10.
4. Exhortations.
 1. As God loved all things He made, do you so.
 2. As God loveth men above other creatures, do you so.
 3. As God loves His enemies, do you so, *John* v. 44.
 4. As God loves the godly above all men, do you so, *Gal.* vi. 10.
 5. As God loves Himself above all things, do you so ; as He is a God of love to you, be you a people of love to Him, love Him, so as, (1 *John* iv. 19)

1. To be often thinking of Him.
2. Longing for Him.
3. Rejoicing in Him.
4. Obedient to Him.

MOTIVES.

1. If you love God, God will love you, *Prov. viii. 17.*
 2. Then whatsoever He doth, shall be for you.
 3. To love God, is the very glory of heaven.
-

GALATIANS iv. 4.

*But when the fulness of the time was come, God sent forth
His Son, made of a woman, &c.*

"Οτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν
υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός.

DOCTRINE I.

Christ came *in the fulness of time.*

1. What is the *fulness of time*?
 1. The time appointed by the Father.
 2. Foretold by the prophets.
2. How doth it appear?
 1. From *Gen. xlix. 10.*
 2. *Dan. ix. 25.*
 3. *Hag. ii. 9. Mal. iii. 1.*

DOCTRINE II.

He was *sent*, therefore He had a being before born
of a woman.

This appears from,

1. *John vi. 33, 51.*
2. *John i. 15; viii. 58.*
3. *John i. 2. Heb. i. 2. Col. i. 15, 16.*

DOCTRINE III.

This Christ was *God's Son.*

This appears,

1. He was God, *Rom.* ix. 5. 1 *John* v. 20.
2. This Godhead He received of the Father, *John* v. 26.
3. This communication was properly a generation.

Πατήρ μὲν γάρ ἐστιν ὁ ἐτέρῳ τοῦ εἶναι κατὰ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν παρασχών.—*Basil.* [*adv. Eunom.* ii. 22, tom. i. p. 258, D.]

DOCTRINE IV.

Made of a woman. Not γεννώμενον, but γενόμενον.

Which implies,

1. That He received His human body substantially from the woman, contrary to *Marcion* [*Valentinus?*], who said, *Eum per mulierem tanquam per canalem natum fuisse.* [*Cf. Epiphan. Hær.* xxxi. 7, of the Valentinians, φασὶ δὲ ἄνωθεν κατενηνοχέσαι τὸ σῶμα, καὶ ὡς διὰ σωλῆνος ὕδωρ διὰ Μαρίας τῆς παρθένου διεληλυθέναι & *Tertull. Præscr. Hær.* c. 49. *Quasi aqua per fistulam, sic per Mariam virginem transmeasse; nihil inde vel accipientem, vel mutuantem.*]
2. *Made of a woman*, that is, without the help of man, *Isa.* vii. 14. *Matt.* i. 23, 24. *Luke* i. 34, 35.

USES.

1. Information.
 1. See the infinite love of God to mankind.
 2. The dignity of the human nature above all other creatures.
2. Exhortation. Be thankful for this inestimable mercy. Consider,
 1. How miserable you would have been without it.
 1. Your sins unpardoned.
 2. Your God unreconciled.
 3. Your souls condemned to eternal torments.
 2. How happy by it.
 1. Your persons justified.
 2. Your God reconciled, *Rom.* v. 1.
 3. Your souls saved.
 4. Sing with the angels, *Luke* ii. 14, “Glory to God in the highest,” &c.
 3. Endeavour to partake of His flesh and blood, by faith in the sacrament.

GALATIANS iv. 6.

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

OBSERVE,

I. *The Spirit sent.*

II. *Who sent Him? God.*

III. *Why? Because ye are sons.*

IV. *Whither? Into your hearts.*

V. *What to do? To cry, Abba, Father.*

I. *Spirit sent.*

1. *What Spirit? Of His Son.*

1. There are three Persons in the Godhead, *Matt.* iii. 16, 17; *xxviii.* 19. *2 Cor.* xiii. 14. *Gal.* iv. 6. *1 John* v. 7.

2. The Spirit is one of them, *1 Cor.* vi. 19. *Acts* v. 3, 4. *1 Cor.* xii. 6, 11. *Isa.* vi. 8, 9. *Acts* xxviii. 25, 26.

3. He is the third Person, because He proceeds from Father and Son, *John* xiv. 26; xv. 26; xvi. 15. *Gal.* iv. 6.

II. *Who sent Him? God, John* xiv. 26.

1. God sent His Son, *Gal.* iv. 4, ἐξαπέστειλε.

2. By the mediation of the Son, He sent, ἐξαπέστειλε, the Spirit too, *John* xvi. 6, 7. *Luke* xxiv. 49. *Acts* i. 4; ii. 1.

III. *Why? Because ye are sons.*

1. All believers are God's sons, *John* i. 12.

2. Therefore, because they believe, and so are His sons, God gives them His Spirit.

IV. *Whither? Into your hearts.*

1. Because the heart is the fountain of life, *Prov.* iv. 23.

2. The seal of all true grace.

V. *Why?*

1. To be a pledge of Christ's presence, *John* xiv. 16, 17, 18. *Matt.* xxviii. 20.

2. To teach us all things needful, *John* xiv. 26.
3. To guide us into all truth.
4. To comfort us, *John* xv. 26; xvi. 7.
5. To seal our redemption, *Eph.* i. 13, 14; iv. 30.
6. To uphold us under all afflictions, *Ps.* li. 12.
7. To witness our adoption, *Rom.* viii. 15, 16.

USES.

1. Examine whether you have this Spirit.
 1. He is a convincing Spirit, *John* xvi. 9, 10, 11.
 1. Of sin in ourselves.
 2. Of righteousness in Christ.
 3. Of Christ's power and judgment to come.
 2. A renewing Spirit, *Tit.* iii. 5. *John* iii. 3, 5.
 3. A quickening Spirit, *Rom.* viii. 2. *John* vi. 63.
 4. A leading Spirit, *Rom.* viii. 1, 14.
 5. A praying Spirit, *Rom.* viii. 15, 26.
2. Use all means to get the Spirit in your hearts.

MOTIVES. Consider,

1. Till then, you are not Christ's, *Rom.* viii. 9.
2. Can do no good thing, *John* xv. 5. *Rom.* viii. 26.
3. Are obnoxious to all sin.
4. In continual danger of hell.
5. Can have no true comfort.

MEANS.

1. Pray to God for it, *Luke* xi. 13.
2. Frequent the public ordinances, *Acts* ii. 1.

GALATIANS v. 19.

Now the works of the flesh are manifest, which are these; Adultery, &c.

I. What is *flesh*? It is taken,

1. For the whole man, *Gen.* vi. 3.
2. For the mortal body, 2 *Cor.* vii. 1. *Gal.* ii. 20.

3. For the ceremonies of the law, *Gal.* iii. 3; vi. 12. *Philip.* iii. 3; because performed by the body.
4. For the human nature of Christ, *Rom.* i. 3. *1 Pet.* iii. 18; iv. 1; as Spirit for the divine, *Rom.* i. 4.
5. For all mankind, *Gen.* vi. 12. *Isa.* xl. 6. *Ob imbecillitatem, Isa.* xxxi. 3.
6. For the human nature, as corrupt, or a state of sin, *Eph.* ii. 3. *Rom.* vii. 5.

This denotes the corruption of the soul, as well as body; for we read of,

1. Φρόνημα τῆς σαρκός, *Rom.* viii. 6.
2. Ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, *Col.* ii. 18.
7. For the unregenerate part in a regenerate man, *Rom.* vii. 18: so in the text. Σάρκα λέγει τὴν ἐπὶ τὰ χεῖρω τῆς γνώμης ῥοπὴν, πνεῦμα δὲ τὴν ἐνοικοῦσαν χάριν.—*Theodoret* [*in Ep. ad Gal.* v. 17. tom. iii. p. 285].

Πάλιν σάρκα τὸ σαρκικὸν καλεῖ φρόνημα.—*Idem.* [*in Ep. ad Gal.* v. 19.]

Οἶδε σάρκα καλεῖν οὐ τὴν τοῦ σώματος φύσιν, ἀλλὰ τὴν πονηρὰν προαίρεσιν.—*Chrysost.*

II. What by works?

Whatsoever proceeds from the body of death.

Sed et illud eleganter, quod in carne opera posuit, et fructus in Spiritu; quia vitia in semetipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant.—*Hieron.* [*in Ep. ad Gal.* v. 19. tom. vii. p. 505, B.]

III. How manifest?

1. By the light of nature.

Vel omnibus ea nota esse demonstrat; quia per se pateant mala esse et fugienda.—*Id.* [*ibid.*]

2. They cannot be hid, *Heb.* iv. 13.

USE.

1. Take notice of them.

1. The power of the flesh in the heart.

1. Though some have all flesh and no spirit, none have all spirit and no flesh.

2. The power of the spirit ought to be above the power of flesh.

2. The works of the flesh in your life.

2. Labour against them.

1. They are pleasing to Satan.
2. Offensive to God.
3. Tormenting of the conscience.
4. Injurious to religion.
5. Destructive of the soul.

Adultery is a great sin.

1. The nature of it; it is a vice opposed to chastity, and may be committed,
 1. In the heart, *Matt.* v. 28; and therefore,
 1. Look not upon yourselves as innocent, because not actual adulterers.
 2. Repent of unchaste thoughts.
 3. Beg pardon for them.
 4. Labour against them.
 2. In the act; when the persons that commit it are joined to others, either by marriage or contract.
2. The greatness of it.
 1. It is frequently forbidden.
 2. It is a breaking the covenant we made before God.
 3. It is destructive to others as well as ourselves.
 4. It is the occasion of many other sins.
 5. It is making the members of Christ the members of a harlot, 1 *Cor.* vi. 15, 16.

USES.

1. Repent of this sin.
2. Labour against it; considering,
 1. It is a punishment as well as sin, *Prov.* xxii. 14. *Rom.* i. 24.
 2. It consumes a man's estate, *Prov.* v. 10; vi. 26. *Job* xxxi. 12.
 3. A man's body also, *Prov.* v. 11.
 4. It defiles the body, 1 *Cor.* vi. 18.
 5. It darkens a man's judgment and understanding, *Hos.* iv. 11.
 6. It destroys the whole soul, *Prov.* vi. 32.
 7. It brings into irreparable disgrace, *Prov.* vi. 33.
 8. God ordinarily discovereth and punisheth it in this life, *Num.* xxv. 6. 1 *Cor.* x. 8.

9. God will be sure to judge it hereafter, *Heb.* xiii. 4.
10. It keeps men from heaven, 1 *Cor.* vi. 9, 10.

MEANS.

1. Avoid the occasions.
 1. Idleness, *Ezek.* xvi. 49. 2 *Sam.* xi. 2.
 2. Bad company, *Prov.* vii. 25.
 3. All other sins, as much as thou canst, *Prov.* i. 25.
 2. Make a covenant with thine eyes, *Job* xxxi. 1.
 3. Watch over thy thoughts, *Mal.* ii. 16.
 4. Keep in with God, *Prov.* xxii. 14.
 5. Delight in the word of God, *Prov.* ii. 10, 16.
 6. Be much in prayer, *Psa.* cxix. 37.
 7. Be much in meditation.
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GALATIANS v. 19.

*Fornication, &c.*I. What is *fornication*?

1. When two single persons come together out of the state of matrimony, *Deut.* xxii. 28.
2. How appears it a sin?
 1. It is contrary to God's command, 1 *Cor.* vi. 18. *Eph.* v. 3. 1 *Thess.* iv. 3.
 2. It provokes God's anger, *Col.* iii. 5, 6. *Jer.* v. 7. *Hos.* iv. 14.
 3. God will judge it. Πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός, *Heb.* xiii. 4.
 4. This will keep us out of heaven, 1 *Cor.* vi. 9.

II. *Uncleanness*, Ἀκαθαρσία.

1. Inward.
 1. The desire of strange flesh, with a resolution to enjoy it if he could, *Col.* iii. 5. 1 *Thess.* iv. 5.

2. Height and burning of sinful lusts and affections, *Jam.* i. 15.
3. Sinful and unclean thoughts, buggery, *Lev.* xviii. 23.
2. Outward; in adultery, or actual fornication, and incest, *Lev.* xviii. 6: sodomy, *Lev.* xviii. 23. *Rom.* i. 26, 27.
- III. [*Lasciviousness*] Wantonness, Ἀσέλγεια; whereby the soul is inflamed to the other sins; expressed,
 1. In apparel.
 1. Excess.
 2. Lightness, *Prov.* vii. 10.
 3. Singularity, 2 *Sam.* xiii. 18.
 4. Of a contrary sex, *Deut.* xxii. 5.
 2. Gestures.
 1. Wanton looks, &c., 2 *Pet.* ii. 14. *Job* xxxi. 1.
 2. Wanton walking, &c., *Isa.* iii. 16.
 3. Meat and drink.
 1. The quantity, *Ezek.* xvi. 49.
 2. Quality, *Luke* xvi. 19.
 4. Words.
 1. Foolish, *Eph.* v. 3, 4.
 2. Obscene talking, 1 *Cor.* xv. 33.

Pascitur libido convivii, nutritur deliciis, vino accenditur, ebrietate inflammatur. Graviora his sunt fomenta verborum, quæ vino quodam Sodomitanæ vitis mentem inebriant.—*Ambros.* [*de Pœnit.* i. 14. 76. tom. ii. p. 410.]
- IV. *Idolatry*?
 1. What is it?

The worshipping of any thing besides God; so as,

 1. To pray to them, *Isa.* xlv. 17.
 2. To sacrifice to them, 2 *Kings* xvii. 35.
 3. To build temples and altars to them, *Hos.* xii. 11.
 4. Asking counsel of them, *Hos.* iv. 12.
 5. Thanking of them, *Judg.* xvi. 23, 24. *Dan.* v. 4.
 6. Outward adoration of them, *Rev.* xxii. 8, 9.
 7. Propheying in their name, *Jer.* ii. 8.
 2. Who are guilty of this sin?
 1. Heathens, who worship,
 1. Men; as Jupiter, Saturn, Mercury, &c.

Ergo hi sunt dii habendi, mortalibus nati matribus?

—*Cic. [Nat. D. iii. 18.]*

Εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι
ὥς θεοὺς προσεκύουν. — *Philo [apud Euseb. Præp.
Evang. i. 9].*

*Separatim nemo habessit deos neve novos, sed ne
advenas, nisi publice adscitos privatim colunto.*—
[*Cic. Legg. ii. 8.*]

2. Devils; Δαίμονας ἐθρήσκουν λοιπὸν καὶ θεοὺς ἀνηγόρευον,
—*Athanas.*

Lev. xvii. 7, דַּיְמוֹן. Arab. الشياطين.

3. Beasts; Αἰγυπτίων ἐνίους τὸ κυνῶν γένος ἅπαν σέζεσθαι,
ἐνίους δὲ τῶν λύκων ἢ κροκοδείλων. — *Plut.*

4. Stars; the Nomade Libyans θύουσι δὲ ἡλίῳ καὶ σελήνῃ
μούνοισι. — *Herod. [iv. 188.] Jer. vii. 18.*

5. Images; first made, Διὰ τῆς τοῦ Θάρρα τούτου τέχνης.
*Epiphan. [adv. Hær. i. 6, tom. i. p. 8, A.] Ezek.
xx. 32.]*

2. Mahometans.

3. Christians.

1. Popish; who worship,

1. The bread sacramental.

2. Saints; *Bonum atque utile esse suppliciter eos
invocare.*—*Concil. Trid. [Sess. xxv. Harduin.
tom. x. p. 168, A.]*

Καὶ ἀγγέλους ὀνομάζειν, forbidden.—*Concil. Laod.
[Canon. xxxv. Harduin. tom. i. p. 787.]*

3. Images; [*Imagines Christi et sanctorum vene-
randæ sunt non solum per accidens, vel impro-
prie, sed etiam per se*] et proprie, ita ut ipsæ
terminent venerationem.—*Bellarmin. [de Imag.
ii. 21, tom. ii. p. 408.]*

4. Relics; *Sanctorum reliquias religiose servandas
et colendas esse aiunt.*—[*Iod. Coccius, Thes.
Cathol. lib. v. art. xvi.*]

Ἦτοι ἀνάγκη ἔοντα παρεστᾶμεναι θυεῖσθαι,
Δεινότερον νεκρῶν λείψανα πάντα σέζειν.

*Greg. Nazianz. [Carm. xxxi. 15, 16.
tom. ii. p. 584.]*

“ An impure sacrifice is sin, much more
The relics of a dead man to adore.”

2. Protestants.

1. The covetous, *Col.* iii. 5. *Eph.* v. 5.
2. Voluptuous, *Philip.* iii. 19.
3. Ambitious.
4. He that lives in a known sin.

3. How appears the greatness of the sin?

1. It is frequently forbidden, *Ex.* xx. 3, 4.
2. Severely punished, *Ex.* xxii. 20. *Deut.* xvii. 3, 4, 5.
3. No sin can bring greater dishonour unto God, *Jer.* ii. 13.
4. It will certainly bring thee to hell, *Rev.* xxi. 8; xxii. 15.

GALATIANS V. 20.

Witchcraft, hatred, &c.

I. WITCHCRAFT is a great sin.

1. What is *witchcraft*?

1. God created spiritual as well as bodily creatures, or invisible as well as visible, *Col.* i. 16.

They are not mere motions or inclinations, according to the Sadducees and Libertines, but substance.

1. For they act, *Ps.* ciii. 20; cxlviii. 2. *Heb.* i. 6. *Matt.* iv. 11.

Actiones sunt suppositorum.

2. From their condition, *Matt.* xviii. 10; xxv. 41.
3. We shall be like them, *Mark* xii. 25.
4. They were created of themselves.

Accidentia sunt concreata.—*Gen.* i. 1. *Job* xxxviii. 6, 7.

2. They being created in a mutable estate, some fell into sin, 2 *Pet.* ii. 4. *Jude* 6.

Excepta trinitate, omnis creatura etiamsi non peccet, tamen potest peccare.—*Aug.*

Which sin is thought to be pride, 1 *Tim.* iii. 6.

Ipsæ Diabolus per superbiam naturæ suæ amisit gratiam.—*Ambros.* [*in Ps.* cxviii. 51. tom. i. p. 1046.]

3. Being fallen into sin themselves, they endeavour to bring others to it too, 1 *Pet.* v. 8.

Studet plures similes sui videre; et in eo habet gloriam, quod plures perditos fecerit.—*Ambros.* [*in Ps.* cxviii. tom. i. p. 978, C.]

Hence called,

1. *ἡμεῖς*.

2. *Διάβολος*.

3. The old dragon, *Rev.* xii. 8, 9.

4. Amongst other ways, he often abuseth his power and knowledge, to make men believe them to be great, and so trust in them.

5. To consult any of these spirits, for the knowing, getting, or doing any thing, is that which we call *φαρμακεία*, *witchcraft*.

2. REASONS.

1. It is forbidden, *Deut.* xviii. 10.

2. It is punished, *Lev.* xx. 27. *Ex.* xxii. 18.

3. It is reckoned amongst the greatest of sins, 1 *Sam.* xv. 23.

4. It hath many sins in it.

1. Mistrust of God.

2. Worshipping the devil.

3. Who are guilty of it?

1. All that make any contract with the devil.

2. All that, though they have not formally contracted, yet familiarly consult him, *Deut.* xviii. 11.

3. All that consult those that consult him, 1 *Sam.* xxviii. 7, 8.

4. They come near this sin that use any enchantments to prevent evil; as the Papists hanging relics about their necks, and others for the curing diseases.

Have a care of it. Consider, *Deut.* xviii. 9, 10, 11, 12, and the text.

Hatreds, ἔχθραι.

I. DOCTRINE. *Hatred* is a sin.

1. There is a lawful hatred, *Heb.* i. 9. *Prov.* xiii. 5; xxviii. 16: these are the right objects.

2. A sinful hatred,

1. Of God, *Rom.* i. 30.

1. What is it to hate God?

1. God is the chiefest good, *Luke* xviii. 19.

1. The only essential,

2. Original,

3. Universal,

4. Infinite,

5. Satisfying,

6. Necessary,

7. Eternal, good.

2. Therefore He ought to be loved as the chiefest good,

1. With all our hearts, *Deut.* vi. 5. *Matt.* xxii. 37.

2. Above all things, *Matt.* x. 37. *Luke* xiv. 26.

3. All want of this true love to God is accounted as hating Him.

2. REASONS.

1. It is a sin against Scripture,

2. Against reason,

3. Against conscience.

3. Who are guilty of it?

1. Such as know not God.

2. That wish there was no God, *Psa.* xiv. 1.

3. That hate the knowledge of Him, *Psa.* l. 17. *Job* xxi. 14. *Prov.* viii. 36.

4. That hate the ways and ordinances of God.

5. That hate the children of God, 1 *John* v. 1. *Matt.* xxv. 40.

6. They that love other things more than God, 2 *Tim.* iii. 4. *Φιλήδονοι*, &c.

1. Such as think of other things more.

2. Desire,

3. Rejoice in,

- 4. Are loath to part with, more than God.
- 7. Such as love sin.
- 8. Such as do not keep His commandments, *Ex. xx.*
5, 6. *John xiv. 15.*

USE.

Have a care of this sin.

- 1. It argues you are in your sins.
- 2. If you hate God, God will hate you.
- 3. Love Him, and all things shall work together for good to you, *Rom. viii. 28.*
- 4. Love Him here, and live with Him hereafter.

II. DOCTRINE. *Hatred* of men.

1. What is it? Know,

- 1. We are commanded to love our neighbour as ourselves, *Lev. xix. 18. Matt. xxii. 39. Jam. ii. 8*; so as,
 - 1. To wish him no more evil than ourselves.
 - 2. To wish him good, as well as ourselves.
 - 3. To desire this merely out of good-will to him, not seeking ourselves.
 - 4. To endeavour it, as well as wish it.

2. The want of this grace is hatred.

2. How doth it appear a sin?

- 1. It is contrary to law.
- 2. It is the cause of many other sins; as,
 - 1. Anger, *Eph. iv. 26, 31.*
 - 2. Envy, *Jam. iii. 14.*
 - 3. Unmercifulness, *Rom. i. 31. Amos vi. 6.*
 - 4. Cruelty, *Ps. v. 6.*
 - 5. Pride, *Prov. xiii. 10.*
 - 6. Desire of revenge, *Rom. xii. 19.*
 - 7. Uncharitable suspicions, *1 Cor. xiii. 5, 7.*
 - 8. Refractoriness, *Rom. i. 31.*
- 3. It is a breaking the whole law, *Rom. xiii. 9. Gal. v. 14.*

Hatred,

- 1. Doth not honour father and mother.
- 2. Murders, *Matt. v. 21, 22. 1 John iii. 12.*
- 3. Commits adultery.
- 4. Steals.
- 5. Bears false witness.

6. Covets.

3. Who are guilty of it?

1. All that wish evil to their neighbours, unless for a good end.
2. All that wish them not good.
3. All that do not do what good they can.
4. All that do not reprove them for sin, *Lev. xix. 17.*
5. All that do not excite them to good, *Heb. x. 24.*
6. All that bear any secret grudge and malice against him.

USE.

Have a care of it. Consider,

1. It is a sin highly provoking God.
2. An unprofitable sin.
3. A soul-tormenting sin.
4. A duty-disturbing sin.
 1. Prayer.
 2. Meditation.
 3. Sacraments.
5. It is the cause of trouble and vexation, *Prov. x. 12.*
6. It is an evidence of a sinful and unregenerate heart, and that loves not God, 1 *John iv. 20.*
7. It will itself keep out of heaven.

OBJECTIONS.

1. He is a sinner.

1. Perhaps his sin is not the cause of thy hatred, but thy hatred the occasion why thou thinkest him a sinner, *Prov. x. 12.*
 2. God loved thee when a sinner, *Rom. v. 8.*
 3. He hath common love for all, even sinners, *Matt. v. 45.*
 4. Though he less deserve, he more needs thy love.
 5. If thou lovest no sinners, thou must love none at all.
 6. Thou oughtest, therefore, so to hate his sins as to love his person, *Psa. xcix. 8.*
2. He hath wronged me.
1. Thou hast wronged God more.
 2. Thou dost thyself a greater injury by hating of him.

3. Thou art not to sin against God because he sins against thee.
 4. If thou dost not pardon him, God will not thee, *Matt.* vi. 15.
 3. He hates me.
 1. The heathens love those that love them, *Matt.* v. 46, 47.
 2. God loved thee when an enemy to Him, *Rom.* v. 10.
 3. If they be thine enemies, thou hast a special command to love them, *Matt.* v. 44.
 4. If you plead this against your brother now, God will plead it against you hereafter.
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GALATIANS v. 20.

*Variance, &c.*I. What is *variance*?

A sin opposed to amity.

1. In opinion, *Eph.* iv. 13.
2. Affection, *Eph.* iv. 3; consisting in a meek and peaceable spirit,
 1. To our superiors.
 2. Equals.
 1. Friends.
 2. Enemies.
 3. Inferiors.

II. How is it a sin?

1. From its contrariety to God's law.
2. Its causes.
 1. Pride and ambition, *Prov.* xiii. 10.
 2. Want of true love and affection.
3. Its effects.
 1. Vexation to ourselves.

2. Trouble to others.
3. Hatred of our neighbours.
4. Its judgments.
 1. It will bring a curse on us here.
 2. Throw us into hell hereafter.

III. Who are guilty of it?

1. Sceptics in philosophy, especially divinity.
2. Such as fall out for trifles with others.
3. Such as being fallen out, refuse to be reconciled.

Emulation, Ζῆλος.

I. What is it? There is a twofold emulation.

1. Good. Καλὸν δὲ τὸ ζήλοῦσθαι, *Gal. iv. 18*; that is, when we are sorry for any hurt done to what is really good.

2. Evil.

1. To grieve for hurt done to what is not really good.
2. Or if it be not really hurt; as, to grieve for another's excelling us; for by that we are not really hurt.

Emulation is, to grieve for another's excelling me, joined with a desire of my excelling him.

Envy, to grieve merely at another's happiness.

II. It is a sin.

1. It proceeds from a sinful root.

1. Error.

2. Pride.

2. It brings forth sinful fruit.

1. Contention.

2. Envy.

III. Who are guilty of it?

1. Such as are zealous in a bad cause.
2. Such as are zealous in a good cause, but in a bad manner, *Rom. x. 2*.
3. Such as are more zealous for themselves than God.
4. Such as love to see nobody above them.

Anger.

I. What is it?

A passion of the mind raised up in it, against some present evil that cannot easily be removed.

II. Whether may a man be ever lawfully angry ?

Yes, *Eph.* iv. 26.

1. When it proceeds from a lawful cause, even sorrow that God is provoked, *Mark* iii. 5.
2. When it is placed upon a lawful object, sin, *Ex.* xi. 8 ; xxxii. 19. *Lev.* x. 16, 17.
3. In a lawful manner, *Matt.* viii. 22.
4. To a lawful end.

III. Who sin in their anger ?

1. Such as are not angry so much at the offence as offender.
2. Such as are angry at any thing, rather because it wrongs them than dishonours God.
3. Such as are angry without a cause, *Matt.* v. 22.
4. Such as are too angry, though in a good cause, *Gen.* xlix. 7.
5. Such whose anger is accompanied with hatred.
6. Such whose anger breaks out into curses, *Ps.* cvi. 33.
7. Such whose anger indisposeth them to duties.
8. Such whose wrath proceeds from sinful causes ; as,
 1. Misunderstanding.
 2. Want of love.
 3. Pride, *Prov.* xxi. 24.
9. Such whose anger is to a wrong end.
10. Such as continue long in their anger, *Eph.* iv. 26.

IV. Motives against it.

1. God forbids it, *Eph.* iv. 31. *Col.* iii. 8.
2. It disturbs both soul and body.
3. It is not only a sin, but folly, *Eccles.* vii. 9. *Prov.* xiv. 17, 29.
4. It may prove thy ruin.
5. It will keep thee out of heaven.

V. Means to avoid it.

1. Get thyself convinced of the sinfulness of it.
2. Consider the unreasonableness of it.
3. Often think how it discomposeth thee.
4. Bring down and labour against the pride of thy heart.
5. Watch over thy heart continually, *Prov.* iv. 23.
6. Abstain from the first risings of it.
7. When it begins, divert it with anger at thyself for it.
8. Beg of God to give thee a meek spirit.

GALATIANS v. 20.

Strife, seditions, heresies.

I. *Strife*, ἔριθείαι.

1. Lawful.

1. Which should bring the most glory to God's name,
2. And perform the exactest obedience to His precepts,
Philip. iii. 10, 11, 13.
3. Believe the firmest in His Son.
4. Grow the fastest in grace, *2 Pet. iii. 18.*
5. Make our calling and election surest, *2 Pet. i. 10.*

2. Sinful.

[*Est autem ἔριθεία,*] *cum quis semper ad contradicendum paratus, stomacho delectatur alieno: et muliebri jurgio contendit, et provocat contendentem.—Hieron. [in Ep. ad Gal. v. tom. vii. p. 507, C.]*

1. When proceeding from anger and malice.
2. About trifles.
3. In opprobrious terms.
4. Ending in hatred and revenge.

USE.

Avoid it, *1 Cor. xi. 16*; it is punished, *Rom. ii. 8.*

II. *Seditions*, διχοστασίαι, in civil affairs.

1. To oppose lawful governors, *Rom. xiii. 1.*
2. To consent to, or connive at, them that do it.
3. To raise tumults in a kingdom, or commonwealth, or parish.

III. *Heresies*.

1. What is it? To it are required,

1. That a man profess Christianity.

Ἀἵρεσις *autem Græce, ab electione dicitur; quod scilicet eam sibi unusquisque eligat disciplinam, quam putat esse meliorem.—Hieron. [in Ep. ad Gal. v. tom. vii. p. 508, A.]—Otherwise he is infidelis.*

2. That he err against the fundamentals of Christianity,
Matt. xxviii. 19.

1. Concerning God.

1. One in nature.

2. Three in persons.

3. Infinitely perfect.

2. The Son.

1. That He is God begotten.

2. That He was incarnate of a virgin.

3. Suffered for us, *Isa.* liii. 5.

4. Rose again.

5. Ascended.

6. Intercedes.

7. Will come again.

8. Is the only Saviour, *Acts* iv. 12.

3. The Holy Ghost.

1. That He is God.

2. Proceeding from Father and Son.

3. Our sanctifier and Comforter.

4. That He spake by the prophets.

3. That he be obstinate and pertinacious in his opinion,
Tit. iii. 10, 11.

I. How appears it to be a sin ?

1. In that they who are guilty of it disobey God, who commands us to believe what He reveals, 2 *Tim.* i. 13.

2. It hath many sins accompanying it.

1. Ignorance.

2. Error.

3. Obstinacy, *Tit.* iii. 11.

4. Pride.

5. Censoriousness.

6. Apostasy.

7. Self-condemnation.

Οὐ γὰρ ἔχει εἰπεῖν, ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἐνουθέτησεν· ὅταν
οὖν μετὰ τὴν παραίνεσιν ὁ αὐτὸς ἐπιμένῃ, αὐτοκατάκριτος
γίνεται.—*Chrysost.* [*in Ep. ad Tit. Hom.* vi. tom.
xi. p. 766, A.]

3. It is the cause and occasion of much evil in the
Church of God.

1. Hatred.
2. Sedition.
3. Scepticism.
4. Schism, 1 *Cor.* xi. 18, 19.
4. Heresies are commanded to be punished by the Church, *Tit.* iii. 10, 11.
5. They are damnable, 2 *Pet.* ii. 1.
Ecce inimicitiae, contentio, ira, rixa, dissensio, ebrietas quoque, et cætera quæ parva arbitramur, excludunt nos a regno Dei. Nec refert uno quis a beatitudine excludatur, an pluribus: quum omnia similiter excludant.
—Hieron. [in Ep. ad Gal. v. tom. vii. p. 509, E.]
3. Who are heretics?
 1. Such as deny the Unity of the Godhead; as, Basilides, Manes.
Ἐτόλμησαν εἰπεῖν οὗτοι δύο θεότητας, μίαν ἀγαθὴν, καὶ μίαν κακὴν.—Cyril. Hier. [Cat. vi. 12.]
Valentinus τριάκοντα θεῶν καταγγελεύς.—Id. [Cat. vi. 17.]
 2. The Trinity of Persons; Socinians, 1 *John* v. 7.
Matt. xxviii. 19.
 3. The Divinity of Christ, *John* xx. 28. 1 *John* v. 20.
Rom. ix. 5.
 Carpocrates, Cerinthus, Ebion, Artemon, Theodotus Byzantium, Paulus Samosatani, Sabellius, Marcellus, Photinus, Arius, Nestorius.
 4. The humanity of Christ, *John* i. 14.
 Manichees, Eutychians, Marcionites, Saturnians, with Apollinarians, who denied his soul.
 5. The real passions of Christ, *Acts* iii. 15. *Rom.* v. 8.
 Saturnilus, Basilides, who said, *Hunc passum apud Judæos non esse, sed vice ipsius Simonem crucifixum esse.—Tertull. [de Præscr. Hom. c. 46.]*
Οὐχὶ Ἰησοῦν φάσκων πεπονθέναι, ἀλλὰ Σίμωνα τὸν Κυρηναῖον.—Epiphan. [adv. Hær. i. 24. 3. tom. i. p. 70, D.]
Ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν.—Ignat. [Ep. ad Trall. c. 9.]
 So Cerdo, Marcion, Lucanus, Marcitæ, Colarbasus, Manichæi.
6. The Divinity of the Holy Ghost, *Acts* v. 4.
 Samosatenus, Photinus, Macedonius, Socinians, &c. ;

Servetus, Ochinus, of late ; Manes and Montanus called themselves the Holy Ghost.

Ὁ Μοντανὸς οὖν ἐκεῖνος παρακλητον ἑαυτὸν προσηγόρευε.—*Zon.*

[*Comment. in Can. vii. Concil. Constant. p. 78, C.*]

7. The divine inspiration of the Scriptures, 2 *Tim.* iii. 15.

Circumcellians, and others amongst us, who burn the Scriptures. The Quakers, that think themselves above them. Pope Leo the Tenth, who counted it a fable.

USES.

1. Observe, a man may be of a good life, and yet a bad man.

2. Have a care of heresy. Consider,

MOTIVES.

1. The least heresy, as well as the greatest sin, is damnable.
2. When you are once fallen into it, you know not when you shall be converted from it.
3. If once a heretic, you are in God's esteem no member of the church, *Tit.* iii. 11.
4. Therefore, if you live and die a heretic, you live and die out of God's favour.

MEANS.

1. Do not associate yourselves with them ; remember St. John and Cerinthus. [See *Euseb. Hist. Eccl.* iii. 28.]

2. Labour after an humble spirit.

3. Study the Scriptures, *Matt.* xxii. 29.

4. Rely not upon your private interpretation of them.

Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est Sed hoc ita demum fiet si sequamur universitatem, antiquitatem, consensionem.

—*Vincent Lir.* [Common. c. 2.]

5. Pray for the Spirit of truth, *John* xvi. 13.

GALATIANS v. 21.

Envyings, murders, &c.

I. [*Envyings.*]

1. What is envy?

Invidet non qui cupit excellere, sed qui uritur aliorum præstantia; æmulatur qui cupit excellere. — [Cf. Aristot. Rhet. ii. 11.]

Improbis suo delectatur bono, invidus torquetur alieno; ille diligit mala, hic bona odit. — Ambros. [de Off. Min. ii. 30, tom. ii. p. 107, B.]

Superbia est amor excellentiæ propriæ, invidia odium felicitatis alienæ. — Aug. [de Gen. lib. xi. 14, tom. iii. p. i. p. 281.]

2. How appears it to be a sin?

1. It is contrary to God's command, *Rom. xiii. 13.*
1 *Pet. ii. 1.*

2. It is a repining at God's providence and goodness.

3. It is the fruit of pride.

Non enim causa superbiendi est invidia, sed causa invidendi superbia. — Aug. [ibid.]

4. The root of confusion and evil, *Jam. iii. 16.*

5. It is a sin that always hath its punishment going along with it, *Prov. xiv. 30.*

Τὸ μόνον τῶν παθῶν ἀδικώτατόν τε ἅμα καὶ δικαιοτάτον τὸ μὲν, ὅτι πᾶσι διοχλεῖ τοῖς καλοῖς· τὸ δὲ ὅτι τήκει τοὺς ἔχοντας. — *Greg. Naz. [Orat. xxxvi. 4. tom. i. p. 637, D.]*

[*Pulchre quidam de neotericis, Græcum versum transferens, elegiaco metro de invidia lusit, dicens,*

*Justius invidia nihil est; quæ protinus ipsum
Auctorem rodit, excruciatque animum.*

[*Hieron. in Ep. ad Gal. tom. vii. p. 508, C.*]

6. The cause of hatred.

*Quæ enim est causa inimicitiarum, nisi invidia?—
Ambros.*

7. It will keep from heaven.

USE.

Have a care of envy.

Consider,

1. Thou art never the worse for others being better.
2. Envy makes him never the worse, nor thee the better.
3. Thou hast more cause to rejoice than be troubled at others' goodness.
4. Thy envying God's goodness to others, may hinder it to thyself.

MEANS.

1. Oft remember it is a sin.
2. Endeavour to get a public spirit.
3. Think not so much upon what God gives to others, as to thyself.
4. Remember the text.

II. *Murders*, Φόνοι.

1. What is it?

Actual murder is the wilful killing of our neighbour, without lawful authority.

1. It must be wilful, otherwise not murder, *Ex.* xxi. 13. *Deut.* xix. 5. *Num.* xxxv. 22, 23.

But this is a sin also,

1. In that the party was to lose his liberty till the death of the high-priest, *Num.* xxxv. 25. *Josh.* xx. 6; to shew he could not be freed but by the death of Christ.
2. It proceeds from want of consideration.
2. Without lawful authority, which can be only from God. Either,
 1. Immediately, as Abraham, *Gen.* xxii. 10.

Κρόνος τοίνυν, ὃν οἱ Φοίνικες Ἕηλον προσαγορεύουσι . . . υἱὸν ἔχων μονογενῆ, (ὃν διὰ τοῦτο Ἰεδοῦδ ἐκάλουν, τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι) κινδύνων ἐκ πολέμου μεγίστων κατειληφόντων τὴν χώραν, βασιλικῶ κοσμήσας σχήματι τὸν υἱὸν βωμόν τε κατασκευάσας ἄσμενος κατέθυσεν.—*Sanchon.* [*apud Euseb. Præp. Evang.* i. 10.]

Φοινίκες δὲ καὶ Κρήτες τὸν Κρόνον ἐν τεκνοθυσίαις ἑαυτῶν ἰλάσκοντο. — *Athanas.* [*Orat. contra Gent.* c. 25, tom. i. p. 24, C.]

2. Mediatly from God, by the lawful governors He hath appointed for the execution of justice, *Rom.* xiii. 1. *Gen.* ix. 6.

Non autem ipse occidit, qui ministerium debet jubenti, &c.

2. How appears it to be a sin?

1. It is contrary to God's law, *Ex.* xx.
2. It is a defacing God's image, *Gen.* ix. 6.
3. It is a sin that cries up to heaven, *Gen.* iv. 10.
4. It pollutes a whole land, *Num.* xxxv. 33.
5. It will certainly keep thee out of heaven.

3. Who are guilty of it?

1. Such as are but angry with their brother, *Matt.* v. 22.
2. That wish his death, 1 *John* iii. 15.
3. That intend it.
4. That contrive it, as David.
5. That employ others to do it, as David.
6. That do not endeavour to prevent it.
7. That kill themselves: this is a great sin, 1 *Sam.* xxxi. 4. 2 *Sam.* xvii. 23. *Matt.* xxvii. 5.

1. Against God's law.
2. His sovereignty.
3. His goodness.
4. His providence.
5. The law of nature.

USES.

1. Examine yourselves, whether you have not been guilty of murder in some of these senses.
2. Repent of it.
3. Have a care especially of actual murder.

Consider,

1. It is to imitate Satan, *John* viii. 44.
2. It seldom lies long undiscovered, *Gen.* iv. 9. *Acts* xxviii. 4.
3. God Himself will revenge it, *Gen.* ix. 6.
4. It will lie heavy upon your conscience, *Gen.* iv. 13, 14.

5. It will most certainly be punished hereafter.

MEANS.

1. Have a care of pride, *Prov.* xiii. 10, and the false opinion of the world, placing valour and manhood in revenge and bloodshed.
2. Keep not company with furious men, *Prov.* xxii. 24, 25.
3. Beware of the greedy desire of gain, *Prov.* i. 19.
4. Keep under thy passion.
5. Avoid riot and drunkenness, *Prov.* xxiii. 29.

GALATIANS V. 21.

Drunkenness.

I. [*Drunkenness.*]

1. What is it?

An immoderate use of any liquor, *Eph.* v. 18.

2. How appears it to be a sin?

1. It transgresses the law, *Eph.* v. 18. *Rom.* xiii. 13.
2. Abuseth the creature.
3. Destroys the body, *Prov.* xxiii. 29.
4. Disturbs the soul, *Hos.* iv. 11.

Perspicuum est, ebrietate et sicera statum mentis everti.—*Hieron.* [*in Ezek.* xliv. tom. v. p. 551, A.]

Ipsam quoque mentem subruit, et animum capit, sensum extorquet.—*Ambros.* [*de Abraham*, i. 6. tom. i. p. 301, B.]

5. Spends time.

Ebrietas temulentis tempora furatur, et dies subripit.
—*Aug.* [*de Sobrietate*, tom. vi. App. p. 227, F.]

Temporis amissio.—*Id.* [*Ibid.*]

6. Unfits for employment,

1. Temporal,

2. Spiritual, *Luke* xxi. 34.
7. It hath many woes entailed upon it, *Isa.* v. 11 ;
xxviii. 1.
8. It is seldom subdued, *Hos.* iv. 11.
Multi reliquo serpentium veneno curantur, nemo ab ebrietate.—*Ambros.* [*de Elia*, c. 14, tom. i. p. 551, D.]
9. It is the cause of other sins.
Ebrietas ab animæ injuria incipit, et flagitiorum omnium mater est, culparum materia, radix criminum, et origo omnium vitiorum.—*Aug.* [u. s.]
 1. Pride.
Fiunt ebrietate divites, qui sunt in veritate inopes.
Ambros. [*de Elia*, c. 12, tom. i. p. 548, B.]
 2. Swearing.
 3. Contention, *Prov.* xxiii. 29.
 4. Murder.
 5. Luxury, incest, *Gen.* xix. 31.
Fuit itaque ebrietas origo incesti.—*Id.* [*ibid.* c. 5, tom. i. p. 539, F.]
Sane discimus vitandam ebrietatem, per quam crimina vitare non possumus.—*Id.* [*de Abraham*, i. 6, tom. i. p. 301, B.]
10. Keeps from heaven.
3. Who are guilty of it?
 1. All that drink till they are unfit for employment.
 2. That have so habituated themselves to it as to sit at it a long time, though without clouding the reason,
Prov. xxiii. 30. *Isa.* v. 11, 22.
 3. That give it to others on purpose to make them drunk.
 4. Especially such as invite others, and persuade them to it.
 5. That love revellings.
- II. *They shall not inherit the kingdom of God.*
 1. What is the kingdom of God?
Twofold.
 1. Of grace, *Matt.* v. 19, 20.
 2. Glory, where, *Matt.* xviii. 1, 3 ; xix. 23,
 1. Jehovah is King.

2. The laws are justice.
3. The subjects unanimous.
4. Where there is neither,
 1. Sin, 1 *Cor.* xv. 50.
 2. Misery, *Rev.* vii. 17.
5. The subjects clothed with righteousness, *Rev.* iii. 5.
6. Fed with satisfying comforts, *Ps.* xvii. 15.
 1. The company of Angels and Saints.
 2. The sight of Christ.
 3. The fulness of the Spirit.
 4. The presence of God.
7. An eternal kingdom.
2. How appears it they cannot *inherit* it?
 1. From the word of God, *Eph.* v. 5. 1 *Cor.* vi. 9, 10.
Heb. xii. 14.
 2. The rules of justice.
 3. The conclusions of reason, because not capable.

USE.

Examine;

And if you have been guilty,

1. Confess it to God.
2. Be really troubled for it.
3. Resolve against it.
4. Never leave till you be converted from it.
5. Lay hold by faith on Christ, *Acts* xvi. 31.

EPHESIANS ii. 3.

*And were by nature the children of wrath, even as
others.*

DOCTRINE.

All the people of the world are *by nature the children of
wrath.*

I. EXPLICATION.

1. Who are meant by all people?
 1. Of all nations, *Rom.* iii. 9.
 2. Of all degrees, *Eccles.* ix. 1.
 3. Of all qualities, 1 *Tim.* i. 15.
2. What by *children of wrath*? Exposed to wrath,

בְּנֵי-רָעָה, *Deut.* xiii. 13. בְּנֵי-מָוֶת, 1 *Sam.* xx. 31.
 ὁὶν γέννης, *Matt.* xxiii. 15. ὁὶν τῆς ἀπωλείας, *John* xvii. 12.

 1. Negatively.
 1. Not only by imitation or custom.
 2. Not only ἀληθῶς, as *Gal.* iv. 8.
 2. Positively. φύσει, by natural birth; we are born so, so that this passeth an act of condemnation upon all that are born, *Rom.* v. 18.

II. CONFIRMATION.

1. ὅτι.
 1. From Scripture, *Gal.* iii. 22. *Ps.* li. 5. *Rom.* iii. 19; v. 19.
 2. From reason, God's wrath is manifested against all; therefore all are obnoxious to God's wrath.
2. Διότι, *Children of wrath*, because of sin. Sin is natural to us;

Because,

 1. It corrupts the whole nature, *Ps.* xiv. 3.
 2. It is always putting itself forth, *Gen.* vi. 5.
 3. It is involuntary and necessary.
 4. Sin is natural to us, because so much delighted in by us, *Job* xv. 16.

III. APPLICATION.

1. Information.
 1. Man not to be feared, *Matt.* x. 28.
 2. Not to be trusted in, *Ps.* cxlvi. 3.
 3. Not to murmur at God's dispensations, *Lam.* iii. 39.
 4. What a little difference there is betwixt all men by nature.
 5. What a great difference there is betwixt what a man is by nature and what he is by grace.
2. Lamentation.
3. Examination.

Consider,

1. The result of your judgment concerning spiritual and temporal things.
2. The motions of your heart, what you most think of, *Ps. cxix. 18, 97.*
3. The tendency of your affections,
 1. To God, *Ps. lxxiii. 25.*
 2. To sin.
4. The design of your whole life, *2 Cor. i. 12. 1 John ii. 3.*

IV. EXHORTATION.

1. Labour after a right knowledge, and full persuasion, of this truth ; without which,

1. We can never know ourselves, *Ps. iv. 4.*

E cælo descendit γνῶθι σεαυτόν.—[*Juv. Sat. xi. 27.*]

2. We cannot rightly repent of sin, *Ps. li. 4, 5. Rom. vii. 24.*

3. We cannot rightly esteem of Christ, *Rom. v. 8, 9.*

2. Labour to get out of this natural estate.

So long as *children of wrath*,

1. The children of the devil, *John viii. 44.*

2. Nothing you do but is displeasing to God ; God is always angry, *Ps. vii. 11 ; xc. 11. Prov. xix. 12.*

3. Nothing you have but is a curse to you ; God gives you every thing in His anger, *Hos. xiii. 11.*

4. You live in the territories of hell.

5. You live in danger of hell.

6. If you die as you were born, *children of wrath*, you must scorch in the flames of that wrath to eternity, *Matt. xxv. 41. Mark ix. 43.*

EPHESIANS iv. 1.

I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called.

DOCTRINE.

Christians should *walk worthy of their calling.*

1. What is the *calling* of a Christian?

Our general *calling*, whereby we are *called* to Christ.

What are we *called* from?

1. From heathenish idolatries, 1 *Pet.* ii. 9.

2. From Jewish superstitions.

3. From Satan's tyranny, *Acts* xxvi. 18.

4. From sin's dominion, *Rom.* vi. 14.

5. From the world's vanities, *Matt.* vi. 33. These we renounced in our baptism.

2. What are we *called* to?

1. To the knowledge of God, 1 *Pet.* ii. 9.

2. To the faith of Christ, 1 *Cor.* i. 9. *Gal.* i. 6.

3. To holiness of life, 1 *Thess.* iv. 7. *Rom.* viii. 1.

4. To peace, 1 *Cor.* vii. 15.

1. With God, *Rom.* v. 1.

2. With our consciences, *Acts* xxiv. 16.

3. With one another, *Eph.* iv. 2.

5. To eternal life, 1 *Pet.* iii. 9; v. 10. 1 *Thess.* ii. 12.

3. By whom are we *called*?

By God, who calleth us, 1 *Cor.* i. 9,

1. By His prophets, *Isa.* lv. 1. *Ezek.* xxxiii. 11.

2. By His Son, *Heb.* i. 1, 2. *Matt.* xi. 29.

3. By His apostles, 2 *Thess.* ii. 14.

4. By His ministers, 2 *Cor.* v. 20.

5. By His providences, *Mic.* vi. 9.

4. What kind of *calling* is it?

1. An holy calling, 2 *Tim.* i. 9.

2. Noble, *Philip.* iii. 14. 2 *Thess.* i. 11.

3. Spiritual and heavenly, *Heb.* iii. 1.

4. Pleasant, *Prov.* iii. 17.
5. Most profitable, 1 *Tim.* iv. 8.
5. What is it to *walk worthy* of our calling ?
 1. Generally, to carry ourselves as becometh Christians, *Philip.* i. 27. *Col.* i. 10. 1 *Thess.* ii. 12.
 2. Particularly.
 1. To believe what Christ asserts, 1 *John* v. 10.
 2. To trust in what He promiseth, 2 *Cor.* i. 20.
 3. To perform what He commands, *John* xiv. 15.
6. Why *walk worthy* of our calling ?
 1. Otherwise we shame our profession, *Heb.* vi. 5.
 2. We lose the comfort of our calling, *Ps.* xix. 11.
 3. We shall lose its end, *Heb.* xii. 14.
7. How may we *walk worthy* of our vocation ?

By being holy in all manner of conversation, 1 *Pet.* i. 15.

 1. Holy in our thoughts, employing them, *Gen.* vi. 5,
 1. Upon holy objects, *Ps.* i. 2 ; cxxxix. 18.
 2. In an holy manner.
 2. In our affections, *Prov.* iv. 23.
 1. Love.
 1. To God above all, *Deut.* vi. 5. *Matt.* xxii. 37.
 2. To man, *Matt.* v. 44.
 2. Desire,
 1. Of spiritual things above temporal, 1 *Cor.* xii. 31.
 2. Of temporal things only for spiritual, *Prov.* xxx. 8, 9.
 3. Sorrow only for sin, 2 *Cor.* vii. 10. *Job* xxxvi. 21.
 4. Joy in God above all, *Philip.* iv. 4.
 5. Trust and confidence, *Prov.* iii. 5.
 3. In our words ; so as to speak,
 1. Reverently of God, *Deut.* xxviii. 58.
 2. Truly and civilly to men, *Tit.* iii. 2.
 4. In our actions.
 1. To God, *Prov.* xxi. 27.
 2. To man.
 1. Our superiors, by obeying them, *Rom.* xiii. 1. 1 *Pet.* ii. 13, 14.

2. Our inferiors, by helping them, *Prov.* xix. 17.
3. Our equals, by loving them, 1 *Pet.* ii. 17.

USE.

Walk worthy of your vocation.

Consider how should we walk, *Matt.* v. 16.

1. Who know what we know.
 1. That there is a God that rules the world, *Acts* xvii. 22, 23, 24.
 2. That this God is the chiefest good, *Luke* xviii. 19.
 3. That our souls are immortal, 2 *Tim.* i. 10.
 4. What it is that God requires of us, *Mic.* vi. 8.
 5. That holiness is the way to happiness, *Heb.* xii. 14.
2. Who profess what we profess.
 1. That we have repented, *Matt.* iii. 8. *Cant.* v. 3.
 2. That we are interested in Christ, 1 *Cor.* vi. 18.
 3. That we are none of our own, 1 *Cor.* vi. 19.
3. Who believe what we believe.
 1. That the Scripture is all true, 2 *Tim.* iii. 16.
 2. That Christ died for sin, *Acts* iii. 26. So that by Him our sins may be pardoned, and our duties accepted.
 3. That God always sees us, *Ps.* cxxxix. 6, 7.
 4. That sin is the cause of all misery, *Ps.* cvii. 17.
 5. That all things work for good to them that love God, *Rom.* viii. 28.
 6. That we must all appear before Christ's tribunal, 2 *Cor.* v. 10.
 7. That there is a hell, *Ps.* ix. 17.
 8. That there is a heaven, 1 *Pet.* i. 4.
4. Who enjoy what we enjoy, *Isa.* v. 4.
 1. The word of God, *Matt.* xi. 21.
 2. The ordinances of God, *Jer.* vii. 25, 26.
 3. The presence of God amongst us, *Deut.* iv. 7, 8.
And so His assisting of us.
5. Who expect what we expect.
 1. The favour of God here.
 2. The enjoyment of God hereafter, *Philip.* iii. 13, 14.

EPHESIANS iv. 2.

With all lowliness and meekness, &c.

CHRISTIANS ought to walk *with all lowliness*.

There are two sorts of humility.

I. Towards God.

II. Towards men.

A Christian should walk in both, *Acts xxiv. 16.*

I. Humble towards God.

Which consisteth,

1. In the acknowledging God's sovereignty over us,

1 *Pet. v. 6. Jer. v. 22. Gen. xviii. 27.*

2. Of our sins against Him, 1 *Tim. i. 15. Rom. ii. 19.*

1. Original, *Ps. li. 5.*

2. Actual, *Ezra ix. 6.*

1. Many, *Ps. xix. 12; xl. 12.*

2. Great.

1. Against mercies, *Isa. i. 2; v. 4.*

2. Against knowledge, *John iii. 19.*

3. Against vows in baptism.

3. Of our sinfulness, *Isa. i. 5, 6. Luke xviii. 11, 13.*

1. In our understandings, *Gen. vi. 5.*

2. Wills, *Rom. vii. 22, 23, 24.*

4. In acknowledging God's mercy in all we have,

1 *Chron. xxix. 14. Lam. iii. 22.*

5. In admiring the ways and works of God, *Rom. xi.*

33, 34.

6. In submitting to the judgments of God, 1 *Sam.*

iii. 18. *Job i. 21.*

7. Cheerfully undertaking what He enjoins, *Philip.*

ii. 8. 2 *Sam. vi. 22.*

8. In laying aside all high thoughts of ourselves, espe-

cially before God, *Rev. iv. 10. Luke xviii. 11.*

9. In renouncing our own righteousness before God,

Isa. lxiv. 6. Luke xvii. 10.

10. In denying ourselves for Him.

USE.

Labour to be humble.

Consider,

1. God requires it, *Mic.* vi. 8.
2. Christ Himself practised it, *Matt.* xi. 29.
3. Your Christian calling requires it.
4. Humility is the best sacrifice, *Ps.* li. 17.
5. God dwells with the humble, *Isa.* lvii. 15.
6. Humility is necessary,
 1. For getting wisdom, *Prov.* xi. 2.
 2. For attaining grace and holiness, *Prov.* iii. 5, 6.
 3. For the performance of all duties, *Zeph.* ii. 3. *Acts* xx. 19.
 4. For preserving unity in the church, *Jam.* iv. 1.
 5. For diverting judgments, *2 Chron.* vii. 14; xii. 7.
 7. It is the best ornament of the soul, *1 Pet.* v. 5.
 8. There are many promises made to the humble.
 1. God will respect them, *Isa.* lxvi. 2. *Ps.* cxxxviii. 6.
 2. He will give them grace, *Prov.* iii. 34. *Jam.* iv. 6. *1 Pet.* v. 5.
 3. God will exalt them, *Jam.* iv. 10. *1 Pet.* v. 6.
 4. Reward them with all good things, *Prov.* xxii. 4.

MEANS.

1. Pray, *Jam.* i. 5, 6.
2. Meditate upon the greatness of God, *Job* xlii. 5, 6.
3. Often think upon thine own vileness, *Gen.* xviii. 27; xxii. 10. *Isa.* xl. 6.

II. Humility towards men.

Which consisteth,

1. In not having too high thoughts of ourselves in respect of others, *Rom.* xii. 3. Not exalting or carrying ourselves above our degree, *2 Cor.* x. 13, 14, 15.
2. In avoiding, or at least not affecting, any outward signs of height and eminence in the world, *Matt.* xxiii. 5, 6, 8, 12. *Ps.* cxxxi. 1.
3. In having just and honourable thoughts of others, esteeming them better than ourselves, *Philip.* ii. 3.

EPHESIANS iv. 2.

And meekness, with long-suffering, forbearing one another.

I. CHRISTIANS should be meek.

1. What is *meekness*? It consisteth,

1. In being slow to anger, *Prov.* xiv. 17. *Jam.* i. 19.

2. In suppressing unjust anger.

Anger may be unjust,

1. By the cause.

1. When it is for no cause, *Matt.* v. 22.

2. For an unjust cause.

2. By the effects.

1. Execrations, curses, *Ps.* cvi. 33.

2. Unfitness for duty, *Luke* xxi. 19.

3. By the end, when it is not for God's glory, *Prov.* xxi. 24.

4. When it is too long, *Eph.* iv. 26.

3. In regulating just anger, *Gen.* xlix. 7. *Jam.* i. 20.

USE.

Be meek.

Consider,

1. It is commanded, *Col.* iii. 12.

2. The saints were so, 1 *Thess.* ii. 7. *Num.* xii. 3.

3. Christ was so, *Matt.* xi. 29; xxi. 5. *Isa.* liii. 7.

4. It is an argument of wisdom, *Lam.* iii. 13.

*Nullum enim est argumentum magnitudinis certius,
quam nihil posse quo instigeris accidere.—Senec.*

[*de Ira*, iii. 6.] *Prov.* xvi. 32.

5. It is profitable.

1. God will teach the meek His way, *Ps.* xxv. 9.

2. He will lift them up, *Ps.* cxlvii. 6.

3. Save them, *Ps.* cxlix. 4.

4. They are blessed, *Matt.* v. 5. *Ps.* xxxvii. 11.

II. Christians should *forbear one another.*

Μετὰ μακροθυμίας· ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ.

What is the purpose of these words?

1. Negatively.

1. Not that magistrates should forbear punishing offenders, *Rom.* xiii. 4.

2. Not that we should suffer one another to lie in sin, *Lev.* xix. 17.

2. Positively.

1. Not to revenge ourselves of private wrongs, *Rom.* xii. 17.

1. Because vengeance belongeth to the magistrate, *Rom.* xiii. 4. *1 Pet.* ii. 14.

2. No man is judge in his own cause.

3. By private revenge we cannot attain the ends of vengeance.

Which are,

1. To amend the injurer, *Rom.* xiii. 4.

2. To terrify others, and make them better.

3. For the peace of others, *1 Tim.* ii. 2.

4. Judgment belongs properly to God, *Deut.* xxxii. 35. *Rom.* xii. 19. *Heb.* x. 30. And therefore it belongs to His officers.

2. Not to hate others.

1. For their failings in life.

For,

1. We are not to sin because others do.

2. We all fail, *Jam.* iii. 2. *Eccles.* vii. 20.

2. Not for their hatred to us, *Matt.* v. 44.

3. Not for their contrariety in opinion to us, *Rom.* xiv. 1; xv. 1.

USE.

Forbear one another, *Rom.* xii. 21.

1. God commands it, *Lev.* xix. 18. *Rom.* xii. 17.

2. God forbears and loves us, *Matt.* v. 44. *Rom.* v. 6, 7, 8.

3. Christ left us an example, *1 Pet.* ii. 21, 22, 23.

4. We are all Christians, *1 Pet.* ii. 17.

5. We must ere long be all together before our supreme Judge, *2 Cor.* v. 10.

EPHESIANS iv. 22.

That ye put off, concerning the former conversation, the old man, &c.

WE are to put off the old man.

1. What means *putting off*?

What is here called ἀποθέσθαι, “putting off,” is elsewhere called, “laying aside,” *Heb.* xii. 1. *1 Pet.* ii. 1. “Mortification,” *Col.* iii. 5. “Crucifying the flesh,” *Gal.* v. 24. “Denying ourselves,” *Matt.* xvi. 24.

It is a metaphor, taken for putting off of old clothes; and implies,

1. That we have the old man on till our conversion, *Eph.* ii. 2, 3.
2. That we should now put it off, and lay it aside, *1 Pet.* iv. 3.
3. So as never to take it up again, *2 Pet.* ii. 22.
2. What *old man*? Not the substance, but ill qualities of all old things which we have by nature, *2 Cor.* v. 17.

Παλοῖον ἄνθρωπον οὐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν. Οὐδὲ γὰρ τὸ σῶμα ὁ βαπτιζόμενος ἀποτίθεται, ἀλλὰ τῆς ἁμαρτίας τὸ πιναρὸν ἔνδυμα. — *Theodoret.* [*in Ep. ad Eph.* iv. 22. tom. iii. p. 310.]

Οἷός τις ὅτι τὸ μὲν ὑποκείμενον ἐν ἔστι, τὰ δὲ ἐνδύματα δύο, τό τε ἐκδυόμενον, καὶ τὸ ἐνδύμενον — *Chrysost.* [*in Ep. ad Eph.* *Hom.* xiii. tom. xi. p. 98, A.]

1. Old ignorance, *Eph.* iv. 17, 18; v. 8.
2. Old sins, *1 Cor.* vi. 11. *Col.* iii. 8, 9. *Eph.* iv. 31, 32.
 1. Covetousness, *Eph.* iv. 28. *Matt.* xxi. 13.
 2. Voluptuousness, *Tit.* ii. 11, 12.
 3. Pride.
3. Old false ways of worship, *Isa.* ii. 20. *Jer.* vi. 16.
4. Old presumption, *Rom.* vii. 9, 10.

5. Old thoughts, *Jer.* iv. 14.
6. Old words, *Eph.* iv. 25, 29.
7. Old actions.
 1. Natural, 1 *Cor.* x. 31.
 2. Civil, 2 *Cor.* iii. 17.
 3. Spiritual.
 1. Our old careless performance of them, *Ezek.* xxxiii. 31.
 2. Our old resting in them, *Gal.* vi. 15. *Isa.* lxiv. 6.
3. What necessity is there of our *putting off the old man?*

Till then,

1. We are enemies to God, *Rom.* viii. 7. *Ps.* vii. 11.
2. Nothing we do is accepted, *Prov.* xv. 8; xxi. 4.
Isa. i. 11, 12, 13; lxvi. 3. *Matt.* vii. 18.
3. We cannot perform any duty aright, *John* xv. 5.
4. Nor enjoy the benefit of duties, 1 *Cor.* ii. 14.
5. Our sins cannot be pardoned, *Acts* viii. 22, 23. *Luke* xiii. 3. *Isa.* lv. 7.
6. Nor our persons reconciled to God, *Rom.* v. 1.
7. There is a curse upon us, and all we have, *Mal.* ii. 2.
Gal. iii. 10.
8. We are not true Christians, 2 *Tim.* ii. 19,
9. But Satan's slaves, 2 *Tim.* ii. 26.
10. In continual danger of hell-fire, *Rom.* viii. 1.

USES.

1. Examine whether you have *put off* those old things or no.
 1. Were you ever convinced of your sins? *Acts* ii. 37.
 2. Have you been really humbled for them? *Ps.* li. 3, 4, 5.
 3. Do you loath and abhor yourselves upon every remembrance of them? *Job* xl. 4.
 4. Have you quite forsaken them, as not to love and delight in them?
 5. Do you find yourselves and inclinations altered and changed? 2 *Cor.* v. 17.
2. *Put off this old man.*

Consider,

 1. It is *corrupt*.

2. God hath given you means whereby to do it.
3. You have continued in your sins too long already,
Rom. xiii. 11. 1 *Pet.* iv. 3; and the longer you
keep it on the worse it will be.
4. It is a thing that must be done, or you undone for
ever; for the new man cannot be put on till the
old be put off.

EPHESIANS iv. 23, [24].

*And be renewed in the spirit of your mind. [And that
ye put on the new man.]*

I. [*Be renewed in the spirit of your mind.*]

1. WHAT is *the spirit of the mind*?

The whole soul; not only the inferior faculties, but
supreme too: the mind, and so the whole man.

2. How *renewed* in that?

1. In the understanding, 1 *Cor.* ii. 2.

2. Thoughts, *Ps.* i. 2; lxiii. 6; cxxxix. 18.

3. Conscience, *Tit.* i. 15. 1 *Tim.* iv. 2. *Acts* xxiv. 16.

4. Will, *John* v. 40; viii. 44. *Ps.* lxxiii. 25.

5. Affections, *Col.* iii. 2.

1. Love, 1 *John* ii. 15. *Matt.* xxii. 37.

2. Desire, *Ps.* xxvii. 4; xlii. 1, 2.

3. Joy, *Rom.* v. 2, 3, 4.

1. In God, 1 *Pet.* i. 8.

2. In a good conscience, 2 *Cor.* i. 12.

4. Hatred, *Ps.* cxix. 113.

5. Grief, 2 *Cor.* vii. 10.

1. For sin more than suffering, *Job* xxxvi. 21.

2. For sin, because it is sin.

USE.

Labour after this renewing of the spirit.

1. Until thus renewed, you are still in your sins.
2. External reformation is nothing worth, without internal renovation.
3. Therefore, unless renewed, undone.

II. We must *put on the new man*.

1. What is *the new man*?

1. Negatively.

1. Not as if there was a substantial change.
2. Nor as if we should seek after a new faith, *Jer. vi. 16.*
[*Cum credimus, nihil desideramus ultra credere.*]
Hoc [enim] credimus, prius non esse quod ultra credere debemus.—Tertull. [de Præscr. Hær. c. 7.]
3. Nor as if, in this life, we could have all new and no old, *Rom. vii. 21, 22, 23.*

2. Positively. It consisteth in the moral change,

1. Of our inclinations,
2. Actions, from sin to God.

2. What are the properties of this *new man*?

1. It is supernatural, created by God, *2 Cor. v. 17.*
Ps. li. 10.

This creation exceeds the other.

1. That out of nothing, this from sin.
2. That cost God only His word, this His Son.
3. That hath only a natural, this a moral excellency, and actually glorifies God.
2. It is created after God in His likeness, *1 Pet. i. 15.*
3. It partakes of the divine nature, *2 Pet. i. 4.*
4. It prepares a man for every good work, *Eph. ii. 10.*
5. It inclines the soul wholly to God, *2 Cor. v. 14.*
6. It lifts a man above himself, and so makes him happy even here.
7. It is incorruptible and everlasting, *1 Pet. i. 23.*

3. What necessity of this *new man*?

1. We were all born in sin, *Eph. ii. 2.*
2. We have all lived in sin, *Eccles. vii. 20. 1 John i. 8.*
3. Hence we are obnoxious to all misery, *Lam. iii. 22.*
 1. Temporal.
 2. Eternal.
4. So long as we continue in our old sins, we are not capable of happiness.

1. Because of God's decree, *Heb.* xii. 14. *Luke* xiii. 3.
2. Because of the nature of true happiness, *1 Cor.* ii. 14.
5. Hence putting on *the new man* is necessary to all true happiness.
 1. To the peace of conscience, *2 Cor.* i. 12.
 2. To the favour of God, *Rom.* v. 1. *Isa.* i. 16, 17, 18.
 3. To the getting to heaven, *1 Cor.* xv. 50.

USE.

Put on this new man.

Obj. It is only God's work, *Eph.* iv. 20, 21.

Ans. But He doth it by His word, *Acts* iii. 6. *John* xi. 43. *Gen.* i. 3.

Consider,

1. You enjoy the means whereby God works it, *Acts* iii. 6.
2. This is the end of Christ's incarnation and passions, *Acts* iii. 26.
3. It is the end of His word revealed, *John* xx. 31.
4. Of all His providences, *Heb.* xii. 10.
5. Of all others, and this present ordinance.

EPHESIANS v. 1.

Be ye therefore followers of God, as dear children.

I. WHAT is it to follow God?

1. To do what He doth.
2. Because He doth it: *imitandi studio*.
3. As He doth it.

II. Why follow God?

1. We are His dear children, *1 John* iii. 1. *Matt.* v. 45. *Luke* vi. 35.
2. Because we were made in His image, *Gen.* i. 26.
3. Holiness consisteth in the imitation of God, *1 Pet.* i. 15.

III. Wherein should we *follow God*?

1. Negatively.

1. Not in acts of omnipotence.
2. Nor in acts of His sovereignty, *Ex.* xi. 2.
3. Nor in acts of revenge, *Rom.* xii. 19.

2. Positively.

1. In wisdom, 1 *Tim.* i. 17.
 1. Knowing Him, 1 *Chron.* xxviii. 9.
 2. Knowing ourselves, 2 *Cor.* xiii. 5.
 3. Knowing all things that concern us.
2. In prudence.
 1. In the performance of all actions, *Gen.* i. *ult.*
 2. In the management of all our affairs.
3. In truth, *Ex.* xxxiv. 6.
 1. In what we speak, *Eph.* iv. 25.
 2. In what we promise, *Tit.* i. 2. *Heb.* xiii. 5, 6.
4. Justice, *Rom.* xiii. 7.
5. Mercy, *Ps.* ciii. 8, 9, 10.
 1. In relieving others' necessities, 1 *Tim.* vi. 17.
 2. In pitying others' miseries, *Rom.* xii. 15.
 3. In forgiving others' injuries, *Eph.* iv. 32.
6. Love.
 1. Loving Him above all things, *Deut.* vi. 5.
 2. In loving others, though enemies, *Matt.* v. 44.
7. In humility and meekness, *Matt.* xi. 28.
8. In holiness, 1 *Pet.* i. 15.

USES.

1. REPROOF. How far short have we come of this?

2. EXHORTATION.

1. Motives.

Consider,

1. He is the best Exemplar.
2. Unless you follow Him, you will follow Satan, *John* viii. 44.
3. If you follow Him here, you shall come to Him hereafter.

2. Means.

1. Deny yourselves, *Matt.* xvi. 24.
2. Consider how others have followed Him, 1 *Cor.* xi. 1.

3. Live always as under His eye, *Ps.* cxxxix. 6, 7.
 4. Exercise yourself continually in good works, *Acts* xxiv. 16.
 5. Pray without ceasing, 1 *Thess.* v. 17. *Jam.* i. 5.
-

EPHESIANS v. 14.

Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

I. *HE saith.*

1. The prophet, *Isa.* xxvi. 19, 21 ; lx. 1.
2. The apostle from the Spirit, נָאֻם יְהוָה.
3. Or the gospel by its ministers.

II. *Thou that sleepest, awake.*

1. What sleep? There is,
 1. Natural sleep, properly so taken.
 2. Improperly.
 1. For death, *Jer.* li. 39.
 2. For spiritual safety, *Ezek.* xxxiv. 25.
 3. Carnal security, and a state of sin, *Rom.* xiii. 10, 11. 1 *Thess.* v. 6.
1. Such are good for nothing.
2. Fear nothing.
3. Care for nothing.
4. Enjoy nothing.
5. Have no thoughts, but dreams and fancies.
2. *Awake*, that is, be converted, 1 *Cor.* xv. 34.

III. *Arise from the dead.*

1. There is a spiritual death, from which we should arise, *Eph.* ii. 1. Such as are in sin, are dead, 1 *Tim.* v. 6.
 1. Because they are insensible.
 2. Abominable, *Ps.* liii. 1, 3.
 3. In a state of separation from Christ our life, *John* xiv. 6.

2. Temporal death, from which we shall arise, 1 *Cor.* xv. 52.

Concerning this resurrection, note,

1. Our souls never die, *Eccles.* xii. 7.
2. These souls, though separated, are inclined to their bodies.
3. Therefore, at the end of the world, the body, though in dust, shall be made fit for the soul again.
4. Then shall the soul be re-united to it; so as to make the same man or person.
5. Both soul and body shall appear before God's judgment-seat, 2 *Cor.* v. 10.
6. Both punished in hell, if sinful.
7. If righteous, glorified in heaven, *Job* xix. 25.

IV. *And He shall give thee light.*

1. Spiritual in this life, *John* i. 4, 9.
2. Eternal, whereby we shall see,
 1. God, 1 *Cor.* xiii. 12. *John* xvii. 3.
 2. In Him all things that can make us happy.

USES.

1. Rouse up yourselves from your spiritual security.
2. Lay hold upon Christ to quicken you.
3. See that ye walk circumspectly, *Eph.* v. 15.
4. Often meditate upon your resurrection, and prepare for it.

EPHESIANS v. 15.

See then that ye walk circumspectly, not as fools, but as wise.

It is our wisdom to *walk circumspectly*, *Prov.* iv. 26.

I. What is it to *walk circumspectly*?

To it are required,

1. Knowledge, *Prov.* ii. 10, 11.

1. Of the way we are to walk in, *Jer.* vi. 16. *Matt.* vii. 14.
2. Of the person we walk with, *Gen.* v. 22. *Heb.* xi. 5.
3. Of the end we walk to, 1 *Pet.* i. 9.
2. Faith in Christ to direct us in our going, *John* xv. 5.
2 *Cor.* v. 7.
3. Diligent keeping our hearts, *Prov.* iv. 23. *Luke* vi. 45.
4. Prudent foreseeing of dangers, and providing for the future, *Prov.* xxii. 3. *Deut.* xxxii. 29.
5. A walking by rule, *Heb.* xii. 13. *Gal.* vi. 16.

II. Wherein should we *walk circumspectly*?

1. In our relations.

1. Political, *Rom.* xiii. 1 *Pet.* ii. 13. 1 *Tim.* ii. 1.
2. Conjugal, *Eph.* v. 25.
3. Economical, *Gen.* xviii. 19. *Josh.* xxiv. 15.
4. Christian, 1 *Pet.* ii. 17.

2. Our vocations.

It is supposed,

1. That we have some calling, *Josh.* i. 8. *Ps.* xci. 11.
2. That it is lawful.

RULES.

1. Mind your own calling, 1 *Thess.* iv. 11.
2. Be industrious in it, *Eph.* iv. 28. *Prov.* vi. 9, 10, 11.
3. Be just and faithful in it, 1 *Thess.* iv. 6. *Jer.* xvii. 11.
4. Trust only on God for His blessing upon your endeavours, *Deut.* viii. 18. *Prov.* x. 22.
5. Let not your particular jumble out your general calling, *Philip.* iii. 20. 1 *Tim.* v. 8.
3. Our conditions, *Philip.* iv. 11, 12.
 1. Prosperity.
 1. Doat not upon it, *Ps.* lxii. 10. You know not but it may prove your ruin.
 2. Be thankful to God, and improve it for His honour, *Deut.* xxviii. 47. *Prov.* iii. 9.
 3. Have a care of being ensnared by it, *Ps.* cxix. 67.
 1. So as to lessen your love to God.
 2. And increase it to the world.
 4. Provide for a change, *Job* iii. 25. *Prov.* xxiii. 5.

5. Consider the afflictions of others, *Amos* vi. 6.
1 *Tim.* vi. 17.
2. Adversity, *Eccles.* vii. 14.
 1. Acknowledge God in it, His mercy, justice, power,
Heb. xii. 6. *Job* i. 21.
 2. Look upon it as less than thou deservest, *Ezra*
ix. 13. *Lam.* iii. 22, 39.
 3. Do not aggravate your miseries by being impa-
tient under them, *Luke* xxi. 19.
Levius fit patientia,
Quicquid corrigere est nefas.
Horat. [*Carm.* i. 24. 19, 20.]
 4. Make not haste to be delivered from them, *Isa.*
xxviii. 16. *Prov.* xxviii. 20, 22. 1 *Tim.* vi. 9.
 5. Trust only in God.
 1. To support you under them, 2 *Cor.* i. 4.
 2. To deliver you from them, 2 *Cor.* i. 10.
 6. Improve them aright, *Psa.* cxix. 71. *Heb.* xii. 10.
4. Temptations.
 1. Be always on your watch, *Mark* xiii. 37.
 2. Resist them at first, *Jam.* iv. 7.
 3. Look up to God alone for help, 2 *Cor.* xii. 8.
5. Words; have a care of,
 1. The matter, *Tit.* iii. 1, 2.
 2. The manner, *Deut.* xxviii. 58.
 3. The measure, *Prov.* xvii. 27; xxix. 11.
 4. The season, *Prov.* xv. 23.
 5. The end, *Eph.* iv. 29.
Consider *Psa.* xxxix. 1. *Jam.* i. 26. *Matt.* xii. 36.
6. Actions.
 1. Natural, 1 *Cor.* x. 31.
 2. Civil.
 3. Spiritual, 1 *Pet.* iv. 7. *Col.* iv. 2.
- III. Reasons for our *walking circumspectly*.
This is our wisdom; for,
 1. It is the safest way, *Prov.* iii. 21, 23; x. 9.
 2. The most pleasant and comfortable.
 3. The most honourable walking, 1 *Sam.* ii. 30.
 4. The most gainful, 1 *Tim.* iv. 8.
 5. The only way to heaven, *Heb.* xii. 14.

USE.

Walk thus wisely.

1. God's eye is always upon you, *Prov.* v. 21.
2. The devil always about you, 1 *Pet.* v. 8.
3. Heaven will make amends for all your care and circumspection.

EPHESIANS v. 16.

Redeeming the time, because the days are evil.

Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι.

COLOSSIANS iv. 5.

WE ought to *redeem* our time, *Matt.* x. 16.

I. What is *time*? Καιρός.

1. Sometimes the same with χρόνος· ἀριθμὸς κινήσεως κατὰ τὸ πρότερον καὶ ὕστερον. — *Aristot.* [*Nat. Auscult.* iv. 11. § 7.]

2. Sometimes for opportunity. *Eph.* vi. 18, Ἐν παντί καιρῷ.

II. What is it to *redeem* our time?

1. In the first sense, for our abode on earth.

1. We all come hither upon business.

1. To serve God, *John* xvii. 4. *Prov.* xvi. 4.

2. To save our souls, *Philip.* ii. 12.

2. To have a set time to do it in, *Job* vii. 1, 2; xiv. 14.

3. This time is but short, *Job* xiv. 1. *Psa.* xxxix. 5.

4. We have spent much of this time in doing nothing of our business, or very little.

5. We have made ourselves more work here, *Jer.* vii. 26.

6. Hence we may be said to have lost our time.

7. Therefore our double diligence for the future is our redemption of lost time, and so we may get it up again, 2 *Pet.* ii. 10.

III. How must we *redeem* our time?

1. Repent of that you have lost, *Ps.* xxv. 7. *Job* xiii. 26.
2. Make the best advantage of what you have.
 1. Be sure to set apart some time every day for your great work, *Acts* iii. 2.
 2. Do not trifle that time away, *Eccles.* ix. 10.
 3. Let all other times be spent with some reference to that, *Luke* i. 75.
 4. Look upon that day as lost, wherein you have not done some particular advantage to your souls. *Diem perdidisti.*—[See *Sueton. Tit.* c. 8.]
 5. In time of health, lay up against sickness, *Isa.* xxxviii. 1, 2, 3.

IV. *Redeem the time*, that is, the opportunity; that is, lay hold on all opportunities, whatsoever they cost.

1. For doing good.
 1. For God, *Luke* ii. 49.
 2. To men.
 1. To all, *Gal.* vi. 10.
 2. To good, *ibid.*
 3. To bad, *Matt.* v. 45.
 4. To poor, *Prov.* xix. 17.
 2. For receiving good.
 1. To get your sins pardoned.
 2. Your minds enlightened.
 3. Your lusts subdued.
 4. Your graces strengthened, *Philip.* iii. 11, 12, 13. *Luke* xvii. 5. 2 *Pet.* i. 5.
- As,
1. Prayer, *Jam.* i. 5.
 2. Hearing, *Rom.* x. 17.
 3. Receiving sacraments, meditation.

USE.

Redeem your time.

Consider,

1. You have lost too much already, 1 *Pet.* iv. 3.
2. You know not how little you have to come, *Jam.* iv. 14.

3. You have a great deal of work to do.
4. When your time is spent, you can do nothing, *Eccles.* ix. 10. *John* ix. 4.
5. Your time is none of your own, 1 *Cor.* vi. 19, 20.
6. You must give an account for it.
7. *The days are evil*, *Job* xiv. 1. *Gen.* xlvii. 9.
 1. Negatively. Not in themselves.
 2. Positively. Made so by us and men's sins.
 1. Full of the evil of punishment.
 2. Of the evil of sin.
 3. Full of temptations, *Matt.* vi. 33, 34.

EPHESIANS vi. 4.

*And, ye fathers, provoke not your children to wrath :
but bring them up in the nurture and admonition of
the Lord.*

Provoke not, *COL.* iii. 21.

Ἐν παιδείᾳ, *disciplina, verbo, exemplo, virga*, *Prov.* xxii. 15 ;
xxix. 15.

Ἐν νοουθεσίᾳ Κυρίου, out of His word, 2 *Tim.* iii. 15. Κατηχίζειν,
νοουθετεῖν.—*Hesych.* [sub v.]

I. In what?

1. Baptismal vows.
 1. All should be baptized, *Mark* xvi. 16. *Matt.* xxviii. 19.
 2. Particularly children, *Mark* x. 14.
 3. But they must promise to live accordingly.
This they must be put in mind of.
2. Creed.
3. Commandments.
4. Prayer.
5. Sacraments.

II. Why?

1. God commands it here, and *Prov.* xix. 18; xxii. 6.
Deut. vi. 7.
2. He commends it, *Prov.* iii. 12. *Heb.* xii. 7. *Gen.* xviii. 19.
3. He reproves the neglect, *Prov.* xiii. 24. 1 *Sam.* iii. 13.
4. Nature requires it.
5. It is profitable,
 1. To the parents, *Prov.* xxix. 15, 17.
 2. To the children, *Prov.* xxii. 6, 15; xxiii. 13, 14.
2 *Tim.* iii. 15.
6. The Saints have always done it, 1 *Sam.* i. 24. 2 *Tim.* i. 5; iii. 15. *Luke* i. 4. *Gen.* xviii. 19.

DIRECTIONS.

1. Begin with them as soon as they are capable, *Ecclus.* vi. 18; xxx. 11, 12. 2 *Tim.* iii. 15; implied in παιδεία.
2. They who cannot themselves, must get them taught by others.
3. Send them to the minister of the parish to instruct them in it better than any other can do it.
4. Continue till they come into the world, or to the age when they are to do what they have been taught in their childhood.
5. Teach them by example as well as precept.

EPHESIANS vi. 11.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

OBSERVATION.

Christians have a spiritual warfare to manage here on earth, 2 *Tim.* iv. 7.

I. Who are His commanders?

1. The Lord of Hosts, his general, *Zech.* i. 3.

2. Christ, his captain, *Heb.* ii. 10.
3. The Holy Ghost, His lieutenant, that supplies the place of the absent captain, *John* xiv. 17, 18; xvi. 7.

II. Who doth he fight for?

1. For God, 1 *Sam.* xxv. 28.
2. For the church and truth, *Jude* 3. 2 *Cor.* xiii. 8. *Jer.* ix. 3.
3. For himself, *Rev.* iii. 11.

III. Whom do we fight against?

1. Sin and the flesh.
 1. Because it is an enemy to God, *Rom.* viii. 7.
 2. It fights against the Spirit, *Gal.* v. 17. *Rom.* vii. 23.
 3. Unless conquered, it will destroy us, *Rom.* viii. 6. *Col.* iii. 5.
2. Satan, who is an enemy both to God and us, *Eph.* vi. 11.
 1. Invisible.
 2. Subtle, *Gen.* iii. 1.
 3. Potent, *Eph.* vi. 12.
 4. Malicious.
 5. Constant, 1 *Pet.* v. 8.
3. The world, 1 *John* v. 4.
 1. The pleasures, that we be not taken with them, 1 *John* ii. 15, 16.
 2. The profits, that we be not greedy of them, *Col.* iii. 5.
 3. The honours, that we do not thirst after them.
 4. The cares, that we be not overcharged with them, *Luke* xxi. 34.
 5. The troubles, that we do not sink under them, *Rom.* viii. 35, 36, 37.

IV. How must we fight?

1. Circumspectly, *Eph.* v. 15.
2. Decently and in order, 1 *Cor.* xiv. 40.
3. Valiantly, *Josh.* i. 7. *Eph.* vi. 10.

V. When must we begin, and how long continue?

1. We were listed in baptism.
2. Must hold out till death, 1 *Cor.* xv. 58. 1 *Pet.* v. 9. *Rev.* ii. 26.

VI. What is the word given?

The Word of God, *Matt.* iv. 7, 9, 11.

VII. What do we fight for as the βασιλειαν?

A kingdom, *Rev.* iii. 21.

1. Heavenly, 2 *Cor.* v. 1.

2. Peaceable, *Rom.* xiv. 17.

3. Glorious, 1 *Pet.* v. 4.

4. Joyous, 1 *Pet.* i. 8. *Ps.* xvi. 11.

5. Everlasting kingdom, 1 *Cor.* ix. 25.

VIII. What *armour* must we use?

That is here described in the following words.

USE.

Be valiant and courageous in this your spiritual warfare.

Consider,

1. It is for your life.

2. Though your enemies be strong, He you fight under, and for, is stronger.

3. Nothing but cowardice can lose the victory, *Jam.* iv. 7.

4. If conquered, you will be carried captive to hell.

5. If conquer, you will ride triumphantly into heaven, 2 *Tim.* iv. 7, 8.

EPHESIANS vi. 14.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

I. *Stand*; implying,

1. Our courage, not fearing, 1 *Cor.* xvi. 13.

2. Readiness.

3. Resolution, 1 *Cor.* iii. 8. *Eph.* iv. 27. *Jam.* iv. 7.

II. *Having your loins girt with truth.*

1. What *loins*? 1 *Pet.* i. 13.

2. Why *girt*?

Ζώνυσθαι, καθοπλίζεσθαι.—*Hesych. Suid.* [sub v.]

1. The girdle, *cingulum*, was *insigne militiæ*.

2. To be always ready, *Ex.* xii. 11. *Luke* xii. 35.

3. What *truth* must we be girt with?

St. Chrysostom, [*in Ep. ad Eph. Hom.* xxiii. tom. xi. p. 174, *seqq.*] and from him Œcumenius, [*in Ep. ad Eph.* tom. ii. p. 58, D.]

Ἀλήθεια δογμάτων.

Ἀλήθεια βίου χρηστοῦ, ὑποκρίσεως κεχωρισμένου.

Ἀλήθεια λόγων.

1. As opposed to error.

Sic itaque succingemus lumbos nostros, si parati sumus errori resistere.—Ambros. [*in Ep. ad Eph.* vi. 14. tom. ii. App. p. 250, D.]

1. In our judgments of fundamentals, *Eph.* iv. 14.

1. Concerning the divinity of Christ, *Rom.* ix. 5.

2. Concerning the reality and meritoriousness of Christ's death and passions, 1 *John* ii. 2. *Heb.* vii. 25.

3. Concerning the resurrection of the dead, 1 *Cor.* xv. 13, 14, 58.

2. In our opinions of spiritual and temporal things, *Isa.* v. 20.

1. The Scriptures are the standard of all necessary truths, *Matt.* xxii. 29.

2. Yet all errors and heresies are pretended to be drawn from thence ; which is occasioned,

1. By false translations ; as *Eph.* v. 32.

Τὸ μυστήριον τοῦτο μέγα ἐστίν. *Sacramentum hoc magnum est.* [*Vulg.*] *Matt.* xxviii. 19.

2. The original itself is in many places hard to be understood. Many things necessary to it.

Οὐ τὸ σημαινόμενον ἀπ' αὐτῶν σκοποῦντες [οἱ τὰς αἰρέσεις μετίοντες], ἀλλ' αὐτῇ ψιλῇ ἀποχρώμενοι τῇ λέξει.—*Clem. Alex.* [*Strom.* vii. 16. p. 891.]

3. The things themselves are beyond our apprehensions, 2 *Pet.* iii. 16.

3. Hence, to keep us from error, we must understand the Scriptures, as interpreted by the Catholic Church, 1 *Tim.* iii. 15. Καθολικός, Holy Catholic Church.

2. As opposed to hypocrisy, *John* iv. 24.

1. In our graces, *Ps.* li. 6.
2. In our performances.
3. As opposed to lying, *Zech.* viii. 16. *Eph.* iv. 25.
4. Why thus *girt with truth*?
 1. We fight for the God of truth, *Tit.* i. 2.
 2. Against Satan, the father of lies, *John* viii. 44.
 3. Otherwise we shall fight against ourselves.

USE.

Stand girt with truth.

1. Otherwise you will not be looked on as Christ's soldiers.
 2. Your endeavours will signify nothing.
 3. You will certainly be conquered.
- III. We must *have on the breastplate of righteousness*, *Isa.* lix. 17.
1. What *righteousness*?
 1. Imputed.
 1. Christ became man, *John* i. 14.
 2. In our natures He suffered many things, *Isa.* liii. 4.
 3. What He suffered were of infinite value.
 4. Not for Himself, but us, *Isa.* liii. 5.
 5. For all believers are united to Him, *John* xv. 5.
 6. And therefore are looked on as suffering in Him, *Col.* iii. 1. *Isa.* liii. 6.
 7. This is called their imputed righteousness.
 2. Inherent.
 1. Whereby the heart is sanctified, 1 *Cor.* i. 30.
 2. The life reformed, so as to pay to all their dues; so that Christ doth not only pay our former debts, but enables us to run into no more.
 1. To God.
 2. To man, *Matt.* vii. 12.
 2. Why is it called a *breastplate*?
 1. Because the breast is the seat of all true righteousness, *Matt.* xii. 35.
 2. It is the only defence against our enemies, *Luke* xxii. 31, 32.
 3. It animates us, and makes us the more courageous, *Prov.* xxviii. 1. 2 *Cor.* i. 12.
- "Ὁ πλον μέγιστόν ἐστιν ἡ ῥετή βροτοῖς.—[*Stob. Florileg.* tit. i. tom. i. p. 4. *Gaisf.*]

USE.

Put on this breastplate of righteousness.

Consider,

1. Christ hath purchased it at a dear rate.
2. He reckons none as His soldiers but they that have it on.
3. Without it, God Himself will fight against you.
4. Unless you have it, the least dart will pierce the heart.
5. If you have it, you are sure of conquest, *Rom. viii. 31, 32, &c.*

EPHESIANS vi. 15, 16.

And your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

I. [*Your feet shod with the preparation of the Gospel of peace.*]

1. Why shod?

1. Shoes are a sign of liberty; only slaves went bare-foot.
2. A sign of mourning, 2 *Sam. xv. 30.*
3. Makes us go with less fear over briars and thorns.

2. What is *the preparation of the Gospel of peace*?

1. Knowledge of the Gospel.

Without this,

1. We know not whom we fight for, *Acts xvii. 23.*
2. Nor whom we fight under, *Heb. i. 1, 2.*
3. Nor against whom we fight.
4. Nor how to fight.
5. Nor what we shall have, if victorious, 2 *Tim. i. 10.*

2. Meditation.

1. Upon what our Saviour said and did in the Gospel, *John xiv. 1.*
2. Upon what He suffered, 1 *Cor. ii. 2.*
3. Upon what He commanded, *Matt. xxviii. 20.*

4. Upon what He threatened, *Matt.* xxv. 41.

5. Upon what He promised, *Matt.* xxv. 34.

USE.

Search the Gospel, *John* v. 39.

Consider,

1. All knowledge, without this, is nothing, *Matt.* xxii. 29.

2. This is sufficient to make us wise to salvation, 2 *Tim.* iii. 15, 16, 17.

3. Without knowledge you can never obey.

II. *The shield of faith.*

1. What are the *darts* of Satan?

1. Satan is a bitter enemy, 1 *Pet.* v. 8.

2. Being incensed, he casts fiery darts, πυροβόλος.

3. Even oft at the best of men. Adam; Christ, *Matt.* iv. 1 *Cor.* x. 12.

4. At their heart and head, so as to make them mortal.

5. He casts them with both hands.

1. Sometimes with the left, *Luke* xxii. 31. *Job* i. 14.

2. And sometimes with the right, hand.

6. He casts them by others, as well as with his own hand.

7. He hath them ready always, and every where, 1 *Pet.* v. 8.

2. What is that *faith* that is a *shield*?

1. The substance of things hoped for, *Heb.* xi. 1.

2. Or applying Christ, *John* xx. 28.

3. How is *faith* a *shield*?

1. If he casts security, faith shews the danger, *Luke* xiii. 3

2. If presumption, faith shews the justice of God, *Matt.* iv. 5, 6.

3. If despair, faith shews,

1. God's mercy, *Ex.* xxxiv. 6.

2. Christ's merits, *Heb.* vii. 25.

4. If he casts gilded darts of profit, faith shews its vanity, *Eccles.* i. 2.

5. If darts infected with pleasure, faith shews they are sweetened poisons.

6. If feathered with honour, faith shews its lightness, *Matt.* v. 7, 8.

7. If he darts vain thoughts in duty, faith shews God present, *Ps.* cxxxix. 6, 7, 8.

USE.

Take this *shield of faith*.

Consider,

1. You are in continual danger of Satan's darts.
2. Without faith, every one will wound you mortally.
3. With it, none can hurt you, *Luke* xxii. 32.

EPHESIANS vi. 17.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε.

I. *The helmet of salvation.*

1. What *salvation*?

1. In this life.
2. In the life that is to come.
 1. In this life.
 1. Salvation from sin, *Matt.* i. 21.
 2. From our spiritual enemies, 1 *Cor.* x. 13.
 3. From all evil, *Rom.* viii. 28.
 2. In the life to come.
 1. To behold God clearly, 1 *Cor.* xiii. 12.
 2. To love Him perfectly.
 3. To enjoy him eternally, *Ps.* xvi. 11; xvii. 15.

2. What by *the helmet*? Περικεφαλαίαν.

1. Meditations upon salvation, *Philip.* iii. 20.
2. Hope for it, 1 *Pet.* i. 13. 1 *Thess.* v. 8.
3. A continual expectation of it.

3. What ground to hope for it?

1. From the truth of God's promises, *Tit.* i. 2.

2. The perpetuity of the covenant, *Heb.* viii. 10.
3. The oath of God, *Heb.* vi. 17, 18.
4. The gifts of God without repentance, *Rom.* xi. 29.
5. Christ hath reconciled us to God, *Rom.* v. 10.

USE.

Put on this *helmet*.

Consider,

1. This will make you active in all duties, *Tit.* ii. 12, 13.
2. Courageous in all conflicts, 2 *Cor.* iv. 16; v. 1.
3. Undaunted at all disgrace, *Rom.* viii. 5. *Ps.* xxii. 5.
4. Cheerful in all conditions, *Philip.* iv. 11.
5. Constant to the end, 1 *Cor.* xv. 58.

II. *The sword of the Spirit, which is the word of God.*

1. What is *the word of God*?

The books of the Old and New Testament, called *God's word*, because He spake them,

1. By His prophets, 2 *Pet.* iii. 2.
2. By His Son, *Heb.* i. 1.
3. By His Spirit, 2 *Pet.* i. 20, 21.

2. Why is it called a *sword*?

1. Because it pierceth like a sword into the heart, *Heb.* iv. 12. *Rev.* i. 16.
2. It wounds and kills sin, *Acts* ii. 37.

3. Why *the sword of the Spirit*?

1. The Spirit made it, 2 *Tim.* iii. 16.
2. The Spirit alone teacheth us how to use it, and enables us too, 1 *Cor.* ii. 14. 2 *Pet.* iii. 16. *John* xvi. 13.

4. How must we use this *sword*?

1. In general, as our Saviour did, *Matt.* iv. 4, 7, 10.
2. In particular, applying it to thy use.

Doth Satan tempt thee,

1. To atheism? It is written, *Ps.* xiv. 1.
2. To security and impenitence? It is written, *Luke* xiii. 3.
3. To despair? It is written, *Isa.* lv. 7. *Ps.* ciii. 8, 9, 10.
4. To unbelief? It is written, *Acts* iv. 12. *Heb.* vii. 21.
5. To drunkenness? It is written, *Isa.* v. 22.
6. To covetousness? It is written, 1 *John* ii. 15. *Heb.* xiii. 5, 6.

7. To whoredom? It is written, *Heb.* xiii. 4.
8. To pride? It is written, *Prov.* xvi. 5. *Jam.* iv. 6.
9. To hatred? It is written, *Matt.* v. 44.
10. To revenge? It is written, *Rom.* xii. 19. *Matt.* vi. 14, 15.

USES.

1. Read the Scriptures, *John* v. 39.

1. With reverence.
2. With consideration.
3. Constantly, *P.s.* i. 2.

2. Frequent the public ordinances.

Consider,

1. There you have the word of God explained and applied to them.
2. Here you worship your Maker.
3. These are the ordinary means of salvation, *Rom.* x. 17.

But hear,

1. With reverence.
2. With attention.
3. With faith, *Heb.* iv. 2.

PHILIPPIANS i. 21.

For to me to live is Christ, and to die is gain.

Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.

- I. THE words may be thus interpreted: "I desire to live only for Christ's sake."

Non alia causa volui vivere nisi Christi, ut ejus corpus ædificem. — *Hieron.* [in *Ep. ad Philip.* i. tom. xi. p. 1014, B.]

II. That Christ is our life.

Καὶ ἐν τῇ ζωῇ δὲ ταύτῃ, οὐ τοῦτο ἔστι μου τὸ ζῆν, ἀλλὰ ὁ Χριστός.—*Chrysost.* [in *Ep. ad Philip. Hom.* iii. tom. xi. p. 213, F.]

III. That Christ is *gain*, both in life and death.

Κατὰ ζῆν καὶ κατὰ ἀποθανεῖν.

1. He is gain in life.

For by Him we gain,

1. The repentance of sins, *Acts* v. 31.
2. A pardon for them.
3. The acceptance of our persons.
4. The love of God.
5. The conquest over Satan, 1 *John* v. 4.
6. The graces of the Spirit, *John* xvi. 7.
7. A blessing on all we have, *Rom.* viii. 28.
8. A sure title to heaven, *John* xiv. 2.

2. In death we gain,

1. Freedom from all evil and misery.
 1. From the cares of this world.
 2. From the troubles of our minds, *Rev.* vii. 17.
 3. From the temptations of Satan.
 4. From the relics of our own corruptions.
 5. From all fear of God's displeasure.
 6. From all pain in our bodies, *Rev.* xxi. 4.
 7. From all infirmities in our souls, *Heb.* xii. 23.
2. Gain the enjoyment of all good.
 1. We gain true riches.
 2. True honours, 1 *Sam.* ii. 30.
 3. True pleasures, *Psa.* xvi. 11.

USE.

Endeavour to gain Christ, and by Him you will gain all things.

Consider,

1. Our lives here are short.
2. Hereafter, in the other world, our souls live for ever, either in happiness or misery.
3. There is no way to be happy hereafter, but only in Christ, *Acts* iv. 12.
4. Hence nothing you can labour for will be more gainful to you than Christ.

PHILIPPIANS i. 23.

*For I am in a strait betwixt two, having a desire to depart,
and to be with Christ; which is far better.*

Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι,
καὶ σὺν Χριστῷ εἶναι, πολλῶ μᾶλλον κρεῖσσον.

- I. THE Saints are sometimes in straits, 2 Sam. xxiv. 14.
- II. They mind not only their own, but the glory of God,
and good of others, Philip. ii. 21.
- III. The truly pious *desire to depart, and be with Christ.*
 1. What is it *to depart*? Τὸ ἀναλῦσαι, 2 Pet. i. 14. 2 Cor. v. 1.
To go into the other world.
 2. What *to be with Christ*?
 1. To enjoy His presence, John xii. 26; xvii. 24.
 2. To behold His glory, John xvii. 24. 1 Cor. xiii. 12.
 3. To have communion with Him.
 3. Why do they *desire to be with Christ*?
 1. Because they believe His promises, John xiv. 1, 2.
 2. Are convinced of the creature's vanity and Christ's excellency.
 3. Love Christ above all things, Philip. iii. 8, 9. Ps. xlii. 1, 2.
 4. Long to be eased of their sins, Rom. vii. 24.
 5. To be out of the devil's reach, 1 Pet. v. 8.
 6. Because they have had the foretastes of heaven already, 1 Pet. i. 8.
 7. Because this is the end of all their labours, 1 Pet. i. 9.
 8. Because it is *far better*.
 4. It is *better to be with Christ* than here, Matt. xvii. 4.
We shall have,
 1. Better souls, Heb. xii. 23.
 2. Better bodies, Philip. iii. 21.
 3. Better company, Heb. xii. 22, 23. John xvii. 24.

4. Better employments, *Rev.* vii. 11, 12.
 5. Better honours, *John* xii. 26.
 6. Better riches, *Matt.* vi. 19, 20.
 7. Better pleasures.
-

PHILIPPIANS i. 23.

It is *better to be with Christ* than here.

I. WHAT is it *to be with Christ*?

It implies,

1. Our being where He is, *John* xiv. 2, 3, 4.
2. Our enjoying what He enjoys.
 1. Clear knowledge of God, *John* xvii. 3. *1 Cor.* xiii. 12.
 2. Perfect love to Him.
 3. Eternal joy in Him, *Phil.* iv. 1.

II. How is it *better*?

1. In its immunities.
 1. From sin, *1 Cor.* xv. 50.
 1. Errors in judgment, *1 Cor.* xiii. 12.
 2. Disorder in affections.
 3. Infirmities in actions.
 2. From misery, *Rev.* xxi. 4.
2. In its enjoyments, which are better.

Because,

1. More real, *Prov.* xxiii. 5.
2. More spiritual, *Matt.* xi. 28, 29.
3. More satisfying, *P.s.* xvi. 11; xvii. 15.
4. More certain, *Isa.* lv. 3.
5. More lasting and during, *2 Cor.* v. 1.

USES.

1. Labour to get to Christ.
 1. Means.
 1. Repent, *Luke* xiii. 3.

2. Turn from sin.
3. Believe on Christ, *Acts* xvi. 31.
4. Labour after true grace.

Without which,

1. You shall not, *Heb.* xii. 14.
2. You cannot, enjoy God.
5. Use the means appointed, as reading, praying, hearing, &c., *Rom.* x. 17.

2. Motives.

1. Labour after it. Consider,
 1. It is possible.
 2. It is desired by God, *Ezek.* xxxiii. 11.
 3. You will all repent, ere long, unless you labour for it.

2. Seek it first.

1. It is a thing of the greatest concern.
2. It is the only thing needful, *Luke* x. 42.
3. Labour after it now, *Psa.* xcv. 8, 9.

Consider,

1. Your time is short.
2. The work is great.
3. You know not when you will be called to an account.

PHILIPPIANS i. 27.

Only let your conversation be as it becometh the Gospel of Christ.

I. WHAT in the *Gospel* must our *conversations* become?

1. The doctrine of the Gospel.

Living as those who believe,

1. That Christ is the Son of God, and man, *John* i. 14.

2. That He died for sin, *Heb.* ix. 26. *Isa.* liii. 6.
3. For our sins, 1 *John* ii. 2, 3. 2 *Cor.* v. 21.
4. Rose again, *Rom.* iv. 25.
5. Ascended, *Heb.* vii. 25.
6. Will come again, *Acts* i. 11. *Heb.* ix. 28.
7. Will judge all the world, *Acts* xvii. 31. 2 *Cor.* v. 10.
2. Becoming the discipline of the Gospel, for which there are several canons or rules to walk by : that all things be done,
 1. Decently and in order, 1 *Cor.* xiv. 40.
 2. In faith, *Rom.* xiv. 23.
 3. In love, *Eph.* v. 2.
 4. In humility, *Philip.* iv. 1, 2. *Luke* xvii. 10.
 5. To the glory of God, 1 *Cor.* x. 31. *Matt.* v. 16.
3. Becoming our expectations from the Gospel.

Live as those who expect, (1 *John* iii. 3)

 1. The pardon of your sins, *Eph.* i. 7.
 2. The acceptance of your persons, *Gal.* ii. 16.
 3. Peace with God, *Rom.* v. 1.
 4. Joy in the Holy Ghost, *Rom.* xiv. 16, 17. 1 *Pet.* i. 8.
 5. All the graces of the Spirit, 1 *Pet.* ii. 9.
 6. A joyful resurrection, 1 *Cor.* xv. 52, 53.
 7. Eternal happiness, 1 *Cor.* ii. 9.
 1. To be with Christ, *John* xvii. 24.
 2. To behold God, 1 *Cor.* xiii. 10, 11.
 3. And to enjoy Him for ever.
4. Becoming our profession of the Gospel, for which we have these rules.
 1. In departing from iniquity, 2 *Tim.* ii. 19.
 2. In being new creatures, 2 *Cor.* v. 17.
 3. In loving Christ above all things, *Luke* xiv. 26.
 4. In denying ourselves, *Matt.* xvi. 24.
 1. Denying ourselves.
 2. Taking up our crosses.
 3. Following Christ.
 5. In bearing much fruit, *John* xv. 8.
 6. In being holy in all manner of conversation, 1 *Pet.* i. 15.
 1. In thought, *Prov.* xii. 5. *Philip.* iv. 8.
 2. In affections, *Col.* iii. 2.

3. In words, *Jam.* i. 26. *Eph.* iv. 29.

4. In actions, *Tit.* ii. 11, 12.

7. In loving one another, *John* xiii. 35.

8. In continuing to the end, *John* viii. 31.

II. Why walk *as becometh the Gospel*?

1. Otherwise we are a shame to the Gospel, *Heb.* vi. 6.

2. Enemies to Christ and His Gospel, *Philip.* iii. 18, 19.

3. Otherwise you will receive no benefit from the Gospel, *Heb.* iv. 1, 2.

4. But the Gospel itself will rise in judgment against you, *John* iii. 19.

5. If you walk as becometh the Gospel, all the promises of the Gospel shall be made good to you, *John* i. 29 ; xiv. 2. *Matt.* xxv. 34.

III. What conversation is that which *becometh the Gospel of Christ*?

1. Towards God.

2. Towards men.

1. Towards God.

1. An humble conversation, *Eph.* iv. 1, 2. *Matt.* xi. 29.

1. Acknowledging our frailty and infirmity, *Isa.* xl. 6. 1 *Pet.* i. 24, 25.

2. Our guilt and sin, *Rom.* iii. 19. *Ps.* xxxii. 5 ; li. 3. *Luke* xviii. 13.

3. Our lusts and corruptions, *Isa.* i. 6. *Rom.* vii. 24. 1 *Tim.* i. 15.

For,

1. We are not able to do any good, *John* xv. 5.

2. Are prone to all sin.

3. Always obnoxious to God's wrath.

4. In a quiet and patient submission to the providence of God, 1 *Sam.* iii. 18. *Job* i. 21. 2 *Sam.* xv. 26. *Rom.* ix. 20.

5. In an acknowledgment of God's mercy in all things, 1 *Chron.* xxix. 14. *Deut.* viii. 17, 18 ; ix. 4.

6. Reverence and modesty in the worship of God, *Eccles.* v. 1, 2.

7. A voluntary undertaking whatsoever God com-

mands, *Philip.* ii. 8. *John* xiii. 13, 14. 2 *Sam.* vi. 22.

2. A trustful conversation; trusting,
 1. On the mercies of God, *Ps.* xxvii. 1; xlii. 5, 11; xliii. 5.
 2. On the merits of Christ, 1 *John* ii. 1, 2.
 3. The promises of the Gospel, *Rom.* viii. 28.
3. A cheerful conversation, *Philip.* iv. 4.

Always rejoicing,

 1. In the goodness of God, *Ps.* xxviii. 7.
 2. In Christ our Saviour, *Luke* i. 46, 47.
 3. In hope of eternal glory, 1 *Pet.* i. 8.
4. An obedient conversation.
5. An heavenly conversation, *Philip.* iii. 20.
2. Towards man.
 1. Meek, *Matt.* xi. 29.
 2. Lowly, *ibid.*
 3. Loving, *John* xiii. 34, 35.
 4. Just, *Matt.* vii. 12.
 5. Charitable, 1 *Tim.* vi. 17, 18.
 1. Willingly, *Rom.* xii. 8. 2 *Cor.* ix. 7.
 2. Proportionably, 1 *Cor.* xvi. 2.
 3. In the name of Christ, *Mark* ix. 41.

USE.

Walk thus according to *the Gospel.*

Motives.

1. This is the most safe, *Prov.* x. 9.
2. The most profitable, 1 *Tim.* vi. 18. *Jam.* ii. 5.
3. The most honourable, 1 *Sam.* ii. 30.
 1. It is the life of Angels.
 2. Of Christ.
 3. Of God, 1 *Pet.* i. 15.
4. The most pleasant, *Prov.* iii. 17.
 1. In the acts.
 1. Obedience.
 2. Meditation.
 2. In the consequents.
 1. Peace of conscience.
 2. Joy in God.
5. The most necessary, *Luke* x. 42.

1. To happiness here.
2. To happiness in heaven, *Heb.* xii. 14.

Means.

1. Search the Scriptures, *John* v. 39.
2. Frequent public ordinances, *Rom.* x. 17.
3. Be much in prayer, *Jam.* i. 5.
4. Meditate often, *Philip.* iv. 8.
5. Live above your bodies, *1 Cor.* ix. 27.

PHILIPPIANS ii. 12.

Work out your own salvation with fear and trembling.

I. WHAT are we to understand here by *salvation*?

1. Freedom from our misery.
 1. Guilt of sin, *Gal.* iii. 22. *Matt.* i. 20.
 2. Strength of corruption, *Rom.* vii. 24. *Acts* iii. 26.
 3. Power of Satan, *1 Pet.* v. 8.
 4. Wrath of God, *Psa.* vii. 11.
 5. Eternal torments, *Matt.* xxv. 46. *2 Thess.* i. 9.
2. Advancement to happiness.
 1. In this life ; consisting,
 1. In God's love to us, *Psa.* xxx. 5.
 2. In our love to Him.
 2. In the life to come ; consisting,
 1. In the perfection of our souls, *Heb.* xii. 23.
 2. In the enjoyment of God, *John* xvii. 5, 24.

II. What by *working out*?

1. Our making use of all means appointed by God for this end, *Matt.* vi. 33.
2. Continuing in the use of them, until we have attained this end, *Acts* xiii. 43. *Rom.* xii. 12.

III. What by *fear and trembling*?

1. Not with pride, *1 John* i. 8.
2. Nor presumption, *Psa.* xix. 13.

3. Nor carnal security, 1 *Pet.* v. 8.
4. But with an holy fear.
 1. Lest we should go the wrong way, or make use of wrong means, *Rom.* x. 2.
 2. Lest we should fail in the use of those means, *Heb.* iv. 1.

OBSERVATION.

I. One great work that man hath to do on earth, is, *to work out his own salvation.*

To clear up the nature of this work ;

Consider,

1. It is not to be done only by the way, but with all our might, *Eccles.* ix. 10. 2 *Pet.* i. 10.
2. All our other works are to be referred to this, 1 *Cor.* x. 31.
3. We cannot do it by our own strength, *Jer.* x. 23. 2 *Cor.* iii. 5.

Object. Why then doth God command us to it ?

Ans. 1. God's commands shew not our ability, but duty.

2. God, by His commands, puts us upon doing what we can, depending on Him for the rest.

3. God, by His commands, enables us to do it, *Gen.* i. 3. *John* v. 6 ; xi. 43. *Acts* iii. 6.

4. None can enable us to do it; but God, *Philip.* ii. 13. 2 *Cor.* iii. 5.

5. We have no ground to expect strength from God to do it, but by Christ, *John* xv. 5.

6. We must not do this work in our own way, but God's, *Isa.* viii. 20.

7. This work is the one thing needful, *Luke* x. 42.

8. It is the most honourable work we can be employed in, *Prov.* xii. 26.

9. It is not to be begun only, but finished, *John* xvii. 4.

10. It can never be completed till we come to die, *Philip.* iii. 11, 12. 1 *Cor.* xv. 58.

II. How doth it appear that this is the work we ought to do ?

1. This is the end of our continuance on earth.

2. God calls on us to do it, *Ezek.* xxxiii. 11.

3. Nay, He commands us to do it, *Acts* xvii. 30.

4. He hath shewn us how to do it, *Mic.* vi. 8.
 5. He hath afforded us the means, *Jer.* vii. 25.
 6. He hath promised to enable us in the use of those means to do it, *Matt.* xviii. 20.
 7. All His providences tend to it, *Job* xxxvi. 8, 9, 10.
 8. And so do His ordinances.
- III. How must we do this work?

1. Begin it.

1. With knowledge, 1 *Chron.* xxviii. 9. *Isa.* i. 7.

2. Repentance, *Heb.* vi. 1. *Acts* iii. 19; v. 31.

Consisting,

1. In a sense of sin, *John* xvi. 8.

1. Original, *Ps.* li. 5.

2. Actual, *Ps.* li. 3, 4.

1. In our thoughts, *Gen.* vi. 5.

2. Affections, 2 *Tim.* iii. 3, 4.

3. Words, *Matt.* xii. 36.

4. Actions.

3. Habitual, *Jer.* xiii. 23.

2. In sorrow for sin.

1. Cordial, *Joel* ii. 13.

2. Universal, *Ezek.* ix. 4.

3. Exceeding all other sorrow, *Zech.* xii. 10, 11.

3. An hating of sin, *Rev.* ii. 6. *Ps.* cxix. 113.

1. General of all known sin.

2. Constant.

3. Implacable, *Ps.* cxxxix. 21, 22.

4. In a firm resolution against sin, *Ps.* xvii. 3; cxix. 106.

5. In a constant endeavour to perform these resolutions, *Ps.* cxix. 106.

With faith, *Acts* xvi. 31.

1. Assenting to the Scripture in general, *Acts* xxiv. 14. 2 *Tim.* iii. 16.

1. That the assertions are all truths, *Heb.* vi. 18.

2. The history is certain.

3. The commands divine, *Rom.* vii. 12, 14.

4. The prophecies all fulfilled.

5. The promises all performed, 2 *Pet.* iii. 9.

6. The threatenings all executed.

2. Assenting to the Gospel in particular.
 1. That Jesus is the Son of God, *Matt.* xvi. 16.
 2. Truly man, 1 *Tim.* ii. 5.
 3. The promised Messiah, *John* xx. 31.
 4. The only Saviour of mankind, *Acts* iv. 12. *Heb.* vii. 25.
 5. That His sufferings were only upon our account, *Isa.* liii. 3, 4, 5.
 6. That they were infinitely meritorious for us, as satisfactory to God's justice, 1 *John* ii. 2.
 7. That He now intercedes for us, *Heb.* vii. 25.
3. Applying these truths to ourselves, *Jam.* ii. 19.
 1. That He is our Lord and God, *John* xx. 28.
 2. Our Saviour and Redeemer.
 3. Our Advocate at the right hand of God, 1 *John* ii. 1.

What means must we use to begin this work ?

1. Reading the Scriptures, *John* v. 39.
 2. Meditation upon them, *Ps.* i. 2.
 3. Self-examination, *Lam.* iii. 40.
 4. Praying, *Jam.* i. 5. *Matt.* vii. 7.
 5. Hearing, *Rom.* x. 17.
2. We must carry on this work.
 1. By increasing our knowledge, 2 *Pet.* iii. 18.
 2. By renewing our repentance, *Ps.* xxv. 7. 1 *Cor.* xv. 9.
 3. Renewing acts of faith.
 4. By watching over our hearts, *Prov.* iv. 23.
 5. By frequent exercising our graces.
 1. Love.
 2. Trust.
 3. Joy, *Philip.* iv. 4.
 4. Obedience.
 5. Heavenly-mindedness, *Philip.* iii. 20. 1 *Thess.* v. 16.
 6. Thankfulness, 1 *Thess.* v. 18.
 7. By frequent receiving the holy sacrament, 1 *Cor.* xi. 24, 25.

This is an excellent means to carry on this work.

1. Because it puts us upon examining ourselves, 1 *Cor.* xi. 28.

2. Exercising our graces.
3. It is a quickening ordinance.
 1. To our repentance.
 2. Thankfulness.
4. It confirms our faith.
3. We must finish this work, *John* xvii. 4.
 1. By mortifying all our sins, 2 *Tim.* iv. 7. *Rev.* iii. 12, 21.
 2. Continuing in the performance of all duties, 1 *Cor.* xv. 58. *Rev.* iii. 11.
 3. Persevering in all graces, 2 *Tim.* iv. 7.

USE.

Set upon this work.

Consider,

1. This is the work you came about.
2. You have comfort of no other works, *Rom.* vi. 21.
3. All other works are sin, till this be begun, *Prov.* xv. 8; xxi. 4, 27. *Isa.* lxvi. 3.
Omnis infidelium vita peccatum est, et nihil est bonum sine summo bono.—*Aug.* [*Sent.* cvi. tom. x. App. p. 230.]
Οὐδὲν ἐστὶν ἔξω πίστεως ἀγαθόν.—*Chrysost.* [*de Fide*, tom. i. p. 826, B.] (*Spurious, Ben. Ed.*)
4. Till this be done, ye are incapable of any mercy, *Mal.* ii. 2.
5. Subject to all misery.
 1. The curse of the law, *Gal.* iii. 10. *Deut.* xxviii. 15, 16.
 2. The wrath of God, *Psa.* vi. 11.
6. Even in this life this is the best work.
 1. Most pleasant, *Prov.* iii. 17.
 1. Here we exercise our best parts, *Matt.* xi. 29.
 2. Fix them upon their proper objects.
 3. Employ them to their proper end.
 2. Most honourable, *Prov.* xii. 26.
 1. As to the persons we converse with.
 2. As to the employment itself.
 3. Most profitable, 1 *Tim.* iv. 8.
 Hereby we attain,
 1. The most real, *Prov.* xxiii. 5. *Luke* viii. 18.
 2. Most satisfying, *Isa.* lv. 1, 2.

3. The most lasting riches, 1 *Tim.* vi. 17. *Prov.* viii. 18.
 7. All the power we have of doing any thing, was given us to do this.
 8. All our time is given us for this end.
 9. Unless this work be done, we are undone for ever, *Luke* xiii. 3.
 1. God will be always angry, 2 *Thess.* i. 9.
 2. The devils our companions, *Matt.* xxv. 41.
 3. Our consciences our tormentors, for ever, *Mark* ix. 44.
 10. If this work be done, we shall be happy ;
 1. In our freedom from all evil, *Rev.* xiv. 13.
 1. Of soul, *Heb.* xii. 23.
 2. Of body, *Philip.* iii. 21.
 2. In the enjoyment of all good.
For,
 1. We shall then be with God, *John* xvii. 24, 25.
 2. Behold Him, 1 *Cor.* xiii. 12.
 3. Love Him.
 4. Rejoice in Him.
 5. And so enjoy Him to eternity.
- Object.* 1. I have no time.
- Ans.* 1. What hast thou any time for but this ?
 2. Thou hast time for other things, *Eccles.* iii. 1, 2.
- Obj.* 2. We know not how to do this work.
- Ans.* I have told you.
- Obj.* 3. It is hard work.
- Ans.* 1. But it is feasible.
 2. It is not hard in itself, but our sins make it so, *Matt.* xi. 30.
 3. Do what ye can, and God will enable you to do the rest.
 4. Be but willing, and the work is easy, 1 *John* v. 3.
 5. Whatsoever pains you take will not be in vain, 1 *Cor.* xv. 58.
 6. Heaven will make amends for all.
- Obj.* 4. I have done it already.
- Ans.* 1. You may be mistaken, *Matt.* vii. 22 ; xxv. 11.
 2. Howsoever, you cannot do it too well.
 3. None have done so much, but there is more to do.

1. Hast thou no sin to be repented of, and to get a pardon for? *Eccles.* vii. 20.
 2. No lust to get subdued? *Rom.* vii. 24.
 3. No grace to get quickened? *Philip.* iii. 11, 12.
 4. None's work is done or finished till ye die, for if ye had done your work, God would give you your reward, *John* xvii. 4.
- Obj.* 5. Time enough hereafter.
- Ans.* No, the best time is now, *John* ix. 4.

PHILIPPIANS iii. 1.

Finally, my brethren, rejoice in the Lord.

It is God's will that we should rejoice in Him.

I. What is it to *rejoice*?

Delight is the soul's acquiescence, or resting itself, in what it apprehends to be good.

There is a twofold delight.

Διηγήσθωσαν δὲ αἱ ψυχικαὶ καὶ αἱ σωματικαί.—*Aristot. Eth. Nic.* [iii. 13.]

1. Bodily or sensitive, called pleasure; which proceeds from some impression made by a suitable object upon the senses. Of which note,
 1. This in itself is not sinful, because both the sense and object, and the suitableness of them, were all made by God.
 2. Hence it is permitted by God, *Eccles.* iii. 22; v. 19.
 3. But corrupt man is too apt to sin in those sensitive pleasures.
 1. Either in the unlawful object, *Psa.* lxii. 4.
 2. Or else in the manner, by excessiveness, *Jude* 12.
2. Rational or spiritual joy, seated in the soul itself.

Ὅσον φιλοτιμία, φίλομάθεια.—*Arist.* [u. s.]

II. What is it to *rejoice in the Lord*?

1. God was pleased at first to order the soul of man so,

that it had a natural tendency and suitableness to the nature of God.

2. But the soul being disordered by sin, is apt to rejoice in nothing but externals.

3. It is therefore God's will, that we labour after our primitive perfection and joys, so as to delight ourselves in Him and His.

1. In Him.

1. As God.

2. As our God, *Ps.* xxviii. 7. *Deut.* xii. 12, 18.

2. In His.

1. His works, *Ps.* civ. 31.

2. His word, *Ps.* i. 2 ; cxix. 103.

3. His properties.

1. Goodness, *Luke* xviii. 19.

2. Mercy.

3. Justice.

4. Power, *Ps.* lxiii. 5, 6, 7.

5. Wisdom.

6. Truth.

7. Immensity and omnipresence.

III. How doth it appear that we ought, and may thus rejoice ?

1. From Scripture.

1. From God's commands, *Ps.* xxxii. 11. *Philip.* iv. 4.

2. Our Saviour prays for it, *John* xvii. 13.

3. This is one great end of His promises, *Rom.* xv. 4.

4. It is one end of the ministry, *Isa.* lii. 7. *Rom.* x. 15.
2 *Cor.* i. 24.

5. It is the end of Christ's sending His Spirit, *John* xvi. 7.

The Spirit comforts us,

1. By renewing us.

2. By convincing us it is our duty, *John* xvi. 9.

3. By witnessing our adoption, *Gal.* iv. 6.

4. By blessing His ordinances to us.

5. By bringing and directing us to Christ for it, *John* xiv. 26.

6. By weaning us from fleshly delights.

7. By powerful working comfort in us, *Gal.* v. 22.

6. This was the end of Christ's coming.

2. From reason.

1. It is certain that we should rejoice, because God hath given us that power.

2. It is as certain there is nothing in this world that we can have any solid joy in, because not suitable to the soul.

3. And then there is none, but God, we can rationally rejoice in.

Obj. But doth not God command us sometimes to weep and mourn? *Eccles.* iii. 4. *Isa.* xxii. 12. *Joel* ii. 12, 13.

Ans. 1. This sorrow consisteth not in abstaining from spiritual, but natural joy.

2. It maketh way for spiritual joy.

3. It should be accompanied with it, *Psa.* ii. 11.

USES.

1. Information.

1. Observe God's goodness to His creatures, in making it their duty to rejoice.

2. The privilege of Christians above others, *John* xvi. 22.

3. The false calumny that is laid upon holiness, as depriving us of joy, *John* xiv. 1.

4. Our misery is all from ourselves, *Hos.* xiii. 9.

5. See the excellency of Christian joy above others; it is *in the Lord*.

2. Exhortation; *rejoice*.

1. Consider the necessity.

1. *Præcepti*, God commands it.

2. *Medii*, it is necessary,

1. For the glory of God.

2. For the credit of religion.

3. For the attaining true happiness on earth.

2. The excellency above other joy.

1. It is spiritual, the joy of the soul, *Psa.* xxxiii. 21.

2. Pure and unmixed, *Prov.* xiv. 13.

3. An easy and cheap joy.

4. A real and true joy.

5. An universal joy; in respect,

1. Of time.

2. Place.
3. Condition.
6. It is a surpassing joy, surmounting all sorrow,
Hab. iii. 17, 18.
7. A well-grounded joy; grounded,
 1. On God's mercy.
 2. Christ's merits, 1 *Pet.* i. 8.
8. A full and satisfying joy, *John* xvii. 13. *Ps.* xvi. 11; xvii. 15.
9. An heavenly joy.
10. It is joy in God.
3. Consider the excellency of this joy in its own nature.
This excellency appears,
 1. In the cause, God.
 1. The Father.
 2. The Son, *John* xvii. 13.
 3. The Holy Ghost, *Gal.* v. 22.
 2. In the subject, the soul, *Luke* i. 46, 47.
 1. The understanding.
 2. The will.
 3. The object, the chiefest good.
 4. The end.
 1. The glory of God, the ultimate,
 2. The happiness of man, the subordinate, end.
 5. The effects.
 1. It will destroy our sinful joy, *Ps.* xvi. 11.
 2. Lessen our esteem of the world, *Ps.* iv. 7.
 3. Enlarge our hearts, and make them more capacious of heavenly things.
 4. Facilitate all duties.
 5. Make us more active and serviceable for God,
Neh. viii. 10. *Deut.* xxviii. 47.
 6. It will make us long more after heaven, *Ps.* cxix. 20.
 7. It will support us in afflictions, 1 *Pet.* i. 6, 7, 8.
 8. Defend us against the prevalence of temptations.

MEANS and DIRECTIONS.

1. Labour after a right knowledge of God, *Ps.* ix. 10.
2. Endeavour to get an interest in Him.

3. Get thy evidences clear, and keep them so, *Job* xix. 25. *Ps.* xxvii. 1.

4. Convince thyself it is thy duty to rejoice.

5. Live above the temperature of thy body.

6. Study well the nature of justification, *Rom.* iv. 5; v. 1.

1. He was made sin for us.

Ἀμαρτίαν ἐποίησε, τουτέστιν ὡς ἁμαρτωλὸν κατακριθῆναι ἀφ᾽ ἑαυτοῦ, ὡς ἐπικατάρατον ἀποθανεῖν.—*Chrysost.* [in 2 *Ep. ad Cor.* *Hom.* xi. tom. x. p. 518, E.]

2. And we righteous in Him.

The righteousness of God.

Ὅταν μὴ ἐξ ἔργων [ὅταν καὶ κηλὶδα ἀνάγκη τινὰ μὴ εὐρεθῆναι,] ἀλλ' ἀπὸ χάριτος δικαιωθῶμεν [ἐνθα πᾶσα ἁμαρτία ἠφανίσται].—*Id.* [*ibid.* B.] *Rom.* iii. 22, 23, 24.

7. Have frequent recourse to the promises, *Heb.* xiii. 5, 6.

8. Let the eye of thy faith be constantly fixed on the attributes of God, *Isa.* xlv. 24. *Ps.* lvii. 1, 7.

9. Have a care of what will damp thy joys.

1. Wilful sins, *Ps.* li. 8.

2. Nice questions about election.

3. Dark providences, *Eccles.* ix. 1.

10. Often meditate upon a Christian's privileges.

1. That He hath God for his Father and Portion.

2. Christ for his Advocate, 1 *John* ii. 1.

3. All things working for his good, *Rom.* viii. 28.

4. A kingdom provided for him, *John* xiv. 1, 2.

Obj. 1. My sins are many and great.

Ans. 1. God's mercies are more and greater, *Isa.* lv. 7,
יְרַבֶּה לְסִלּוֹחַ.

2. Christ's merits are greater, *Heb.* vii. 25.

3. God hath promised pardon upon repentance, *Ezek.* xviii. 21, 22.

Obj. 2. My corruptions are strong.

Ans. 1. They are not too strong for God.

2. Christ came to subdue them.

3. God hath promised to subdue them, *Heb.* x. 16.
Ezek. xxxvi. 25, 26, 27.

Obj. 3. But the devil oft tempts me.

Ans. 1. So he did Christ.

2. He can tempt thee no farther than God sees good.

3. God's grace shall be sufficient for thee, 2 *Cor.* xii. 9.
Obj. 4. God hath forsaken me.
Ans. 1. It is but for awhile.
 2. He will again receive thee, *Isa.* xlix. 13, 14, 15. *Ps.* xlii. 11.
Obj. 5. I have many losses and crosses.
Ans. 1. That is no new thing to saints, 1 *Pet.* iv. 12, 13.
 2. It is oft a sign of God's love, *Heb.* xii. 6, 7. *Amos* iii. 2.
 3. Their end is good, *Heb.* xii. 10.
 4. And they effect good, 2 *Cor.* iv. 17. *Ps.* xlii. 11.
-

PHILIPPIANS iv. 5.

Let your moderation be known unto all men. The Lord is at hand.

Τὸ ἐπιεικὲς ὑμῶν.

I. WHAT is *moderation*?

An equal temperament of mind.

1. Moderate, in undergoing afflictions, *Luke* xxi. 19.
 1. They are less than we deserve, *Lam.* iii. 39. *Ezra* ix. 13.
 2. They are balanced with other mercies.
 3. They produce spiritual blessings, *Heb.* xii. 10.
2. Moderate in our love to, and desires of, all temporal enjoyments, *Jer.* xlv. 5.
 1. Because they are but temporal, 1 *John* ii. 15, 16, 17.
 2. The more we desire them, the more we may, *Eccles.* i. 7, 8; iv. 8.
 3. They can never make us happy.
3. Moderate in our enjoyment of temporal mercies.
 1. We may easily exceed, *Jude* 2. *Luke* xxi. 34.

2. Excess changes their nature into curses.
4. Moderate in our anger at others for injuries received.
 1. So as not to let it boil up to hatred, *Matt.* v. 22, 44.
 2. Nor continue long, *Eph.* iv. 26.
5. Moderate in our cares about the world, *Philip.* iv. 6.
 1. So as to make use of no unlawful means to get an estate, *Jer.* xvii. 11. *Prov.* xxii. 16.
 2. So as not to neglect your souls for the care of your bodies, *Matt.* vi. 33.

II. How *known to all men*?

1. So as that it may be real and apparent, *Matt.* v. 16.
2. Universal, towards all, 1 *Pet.* i. 15.

III. The reason: *the Lord is at hand.*

How is *the Lord at hand*?

1. So as to be present every where, *Ps.* cxxxix. 7. *Prov.* xv. 3.

1. Otherwise He would not be infinite, and so not God.
2. He made all things, *Ps.* cxxxix. 14.
3. He preserves all things, *Acts* xvii. 27, 28.

How every where?

1. In His very substance.

Deus semper et in omnibus manens, et ubique idem, et nusquam ipse non totus. Jer. xxiii. 23, 24.

2. So as to know what is done every where, *Heb.* iv. 13.

Γυμνὰ καὶ τετραχηλισμένα, taken from the μωμοσκόποι, who cut the sacrifices down the *spina dorsi*, to see that they were ἄμωμα καὶ ἁσινῇ.

3. So as to observe and ponder every action, *Prov.* v. 21. מַפְלִיט, *Prov.* xv. 3. He distinguishes betwixt good and evil.

2. *The Lord is at hand*; that is, He is ready to come to judgment, *Heb.* x. 37.

1. To examine our actions, *Eccles.* xii. 14.

2. To give to every one according to them, 2 *Cor.* v. 10. *He is at hand*; for,

1. We know not how soon He will come, 1 *Thess.* v. 2. 2 *Pet.* iii. 10. *Mark* xiii. 35, 36.

2. We know He will come, *Acts* i. 11.

3. And that ere long, 2 *Pet.* iii. 8.

USES.

1. Have a care of excess, but be moderate in all things.
Consider,
 1. By this means, you will keep yourself always in an even frame, *Luke* xxi. 19.
 2. You will avoid sorrow, as well as sin.
2. Often consider the omnipresence of God.
 1. In your civil commerces.
 2. When you are by yourselves, *Job* ix. 11.
 3. When in company.
 4. When you pray.
 5. When you hear.
3. Often consider the Lord is at hand to judge you; either,
 1. To eternal misery, *Matt.* xxv. 46.
 2. Or else to eternal joys.

COLOSSIANS i. 14.

In whom we have redemption through His blood, even the forgiveness of sins.

HERE observe,

1. The benefit we have by Christ. *Redemption.*
 1. From the guilt of sin.
 1. Original, *Eph.* ii. 3.
 2. Actual.
 2. The prevalence of sin, *Heb.* ix. 13, 14. *Acts* iii. 26. *1 Pet.* i. 18.
 3. The power of Satan, *Col.* i. 13.
 4. The curse of the law, *Gal.* iii. 13.
 5. The wrath of God.
 1. In time.
 2. To eternity, *1 Thess.* i. 10.

II. The means of our *redemption*. *By His blood*.

1. Our Redeemer must be man, 1 *Tim.* ii. 5.
2. He must suffer.
3. A death.
4. A bloody death, *Heb.* ix. 22.

Whereby,

1. He expiates our sins, 1 *John* ii. 1, 2.
2. Purchaseth the Spirit for us, *John* xvi. 7.
3. Conquers Satan, *Heb.* ii. 14.
4. Satisfies the law, *Isa.* liii. 5, 6.
5. Reconcileth God, *Rom.* v. 10, 11.

III. *Forgiveness of sins* is one of the great benefits we receive by Christ's blood.

1. What is sin ?

1. Habitual, *Rom.* vii. 17, 18.
2. Actual.

Which is a transgression of God's law, 1 *John* iii. 4.

1. God hath given all His creatures laws to observe.
 1. To spiritual creatures, *Luke* i. 26. *Matt.* xxvi. 53.
 2. Bodily, *Jer.* v. 22; xxxi. 35.
 3. To man mixed of both.
2. These laws are either, (*Ps.* xxxvii. 27,)
 1. Negative.
 2. Affirmative.
3. As some angels, so all men, transgress these laws, *Rom.* iii. 23.
4. This transgression is properly sin.

2. How many things are there to be considered in sin ?

1. Difformity to the law, 1 *John* iii. 4.
2. Privation of righteousness, *Eccles.* vii. 29. Not removed by remission.
3. Offence to God, *Ps.* xcv. 10. 2 *Sam.* xi. 27.
4. Turning from God, *Ex.* xxxii. 8. *Isa.* lix. 2.
5. Defilement, *Rev.* xxii. 11. 2 *Pet.* ii. 22.
6. The merit or desert, death, *Rom.* vi. 23.
7. The guilt or obligation to the punishment due to sin, *Gen.* ii. 17. *Gal.* iii. 10. Hence called ὀφειλήματα, *Matt.* vi. 12. *Pœnas solvere.*

3. What is *forgiveness of sin* ?

A remitting the obligation due to sin, *Mic.* vii. 18, 19.

1. The expressions of it.

1. Remission, ἀφεσις, *Acts* ii. 38. Dismission, releasing, *Isa.* lxi. 1.
2. Mercifulness to our sins, *Heb.* viii. 12, ἰλεως. *Luke* xviii. 13, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.
3. Passing over, *Rom.* iii. 25, πάρεσις.
4. Purging from sins, *Ps.* li. 7, תְּחַטְּאֵנִי בְּאֵזֹב. *Lev.* xiv. 6.
5. Not remembering sin, *Jer.* xxxi. 34, לֹא אֶזְכֹּר עֲוֹן. *Heb.* viii. 12, οὐ μὴ μνησθῶ ἔτι.
6. Covering sin, *Ps.* xxxii. 1, כָּסִי; li. 9; lxxxv. 2.
7. Taking away, and removing sin, *Ps.* ciii. 10, 12. *Ex.* xxxiv. 7. כִּוְּפִי, *Lev.* xvi. 20, 21, 22.
8. Casting behind God's back, *Isa.* xxxviii. 17. *Ps.* xc. 8.
9. Blotting out sin, *Isa.* xliii. 25; xlv. 22.
10. Not imputing sins, *Ps.* xxxii. 1, 2. *Rom.* iv. 7, 8. *Mic.* vii. 18, 19.

2. The nature.

Forgiveness of sin is an act of God's grace, whereby He absolves us from the obligation to such punishments, as Himself hath threatened against those sins that are committed by us.

Three things premised.

1. Remission is not the same as mortification.
2. It is put for justification, synecdochically, *Rom.* iv. 6, 7, 8.
3. Yet is not the whole of it, *Rom.* iv. 25.

In the definition observe,

1. The general nature; an act of God's grace.
 1. An act,
 2. Of God.
 1. It is ascribed to Him alone, *Ex.* xxxiv. 7. *Isa.* xliii. 25. *Mark* ii. 7.
 2. We are to ask it of Him, *Matt.* vi. 12.
 3. God justifies, *Rom.* viii. 33.
 4. Our sins are only against God, *Ps.* li. 4.
3. Of God's grace, and so distinct from the acts of His

1. Wisdom,
2. Power,
3. Justice.

This appears,

1. From Scripture, *Eph.* i. 7. *Isa.* xliii. 25.
2. Reason: nothing in the creature could move Him.
3. Experience: in St. Paul, St. Peter, &c.

OBJECT. But hath not Christ merited it?

1. It is of God's grace to contrive that way.
2. It is of His grace that we have faith to apply Christ to us, *Eph.* ii. 8.
3. It is of His grace to accept it.
2. The specifical difference,

Whereby He absolves us, &c.

 1. God hath given us laws.
 2. To these laws He annexed rewards and punishments, *Deut.* xxx. 15, 16, &c.
 3. We have broken the laws, *Rom.* iii. 23.
 4. And so are obliged to the punishments.
 5. Yet God of His mercy doth not punish us, *Ex.* xxxiv. 6, 7.
 6. Nay, He takes away our very obligation to those punishments, *Psa.* xxxii. 1; and this is properly remission.
4. Why God pardons sins on the account of Christ.
 1. God in mercy pities man's misery, *Isa.* lxiii. 9. *Hos.* xi. 8.
 2. His justice calls for the execution of His laws.
 3. Hence Christ undertakes to accomplish His mercy and satisfy His justice.
 1. He assumes the human nature, *Heb.* ii. 16.
 2. Suffers,
 1. Disgrace.
 2. The curse of the law, *Gal.* iii. 10, 13.
 3. The pains of death.
 4. The wrath of God, *Matt.* xxvii. 46.
 3. God accepts of these sufferings for our sins, *Isa.* liii. 4, 5, 6, 11, 12. *Rom.* v. 8.

4. Therefore looks upon His justice as satisfied, *Eph.* v. 2.
5. And so pardons us sinners, *Ps.* xcix. 8.
5. What is required of us to partake of this *forgiveness*?
 1. Repentance, *Ezek.* xviii. 30. *Acts* ii. 38.
 2. Faith, *Acts* x. 43; xiii. 38, 39.

Whereby,

1. We lay hold on Christ.
2. Are united to Him.
3. Looked on as suffering in Him, *Col.* iii. 1.

USE.

Labour after this mercy. Consider,

1. How miserable you are without it.
 1. God is angry.
 2. You are in continual danger of hell.
 3. All things cursed to you.
2. How happy with it, *Ps.* xxxii. 1.
 1. God will remember none of their sins.
 2. Never condemn them, *Rom.* viii. 1.
 3. Reconciled to them, *Rom.* v. 9, 10.
 4. They are at peace with Him, *Rom.* v. 1.
 5. Quickened with Christ, *Col.* ii. 13.
 6. Justified, *Rom.* iv. 6, 7, 8. *2 Cor.* v. 21.
 7. All things blessed to them, *Rom.* viii. 28.
 1. Glorified, *Rom.* viii. 29, 30.
 2. Admire the goodness of God in this mercy, *Ps.* ciii. 1, 2, 3.

COLOSSIANS iii. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

I. CHRIST is risen.

That He is risen appears,

1. From the Holy Scriptures.
2. The eye-witnesses.
3. The testimony of the Spirit.

But they stole Him away, *Matt.* xxvii. 62, 63 ; xxviii. 11, 12, 13. But,

1. Why not the first night? *Matt.* xxvii. 62.

Ἐποίησαν ἂν ἐν τῇ πρώτῃ νυκτὶ ὅτε καὶ ἀκίνδυνον ἦν καὶ ἀσφαλές. — *Chrysost.* [in *Mat. Hom.* xc. tom. vii. p. 840, B.]

2. How while the watch slept? There was a great stone called גולל.

הגולל אבן גדולה ורחבה [שמותמים בה פי הקבר מלמעלה מלשון וגללו את האבן. (*Gen.* xxix. 3.) *Est lapis magnus et latus quo sepulchri os contegunt superius*].—*Obad. de Bartenora* [*Comment. in Oholoth.* c. 2, apud *Surenhus. Mishna*, P. vi. p. 152. See also *Buxtorf. sub voce.*]

3. How did they lay the napkin and handkerchief so decently? *John* xx. 6, 7 ; especially it being wound up with beaten myrrh and cassia, and other spices, *John* xix. 40.

[Διὰ γὰρ τοῦτο προλαβὼν ὁ Ἰωάννης φησὶν, ὅτι] σμύρνη συνετάφη πολλῇ ἢ μολύβδου οὐχ ἥττον συγκολλᾷ τῷ σώματι τὰ ὀθόνια.]—*Chrysost.* [in *Jo. Hom.* lxxxv. tom. viii. p. 509, E.]

4. Suppose it was stolen by some that had power and leisure to do the feat, how did they know it was the disciples?

Stulta insania, si vigilabas, cur permisisti? Si dormiebas, unde scisti?—Aug. [in Ps. xxxvi. tom. iv. p. 274, D.]

Aut falsum erat quod dormierunt, et mendacibus credere non debuerunt; aut verum erat quod dormierunt, et quod factum est nescierunt.—Id. [in Ps. lv. tom. iv. p. 523, C.]

5. How durst the soldiers say it was stolen while they slept? *vide Acts xii. 19. Matt. xxviii. 14.*

6. How come they to preach obedience to Him, if He rose not again according to His promise?

Πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου.—Clem.

7. Is it likely they would suffer death also for Him, as they all did but St. John?

8. But how came He alive again?

II. They that are *risen with Christ*, should *seek those things that are above*.

1. What is it to *be risen with Christ*? *Eph. ii. 5, 6. Col. ii. 12, 20.*

1. Christ is our head, and a public person, *Eph. v. 23.*

2. Whatsoever He did, He did it not in a private but public capacity, and therefore we are looked upon as doing it in Him, *Isa. liii. 5.*

3. Hence, when He arose, we arose in Him and with Him.

Οὐδέπω γὰρ οὐδεὶς ἐστὶν ἐγηγεγμένους εἰ μὴ ὅτε τῆς κεφαλῆς ἀναστάσης καὶ ἡμεῖς ἠγέρθημεν.—Chrysost.

Ἐκείνου γὰρ ἀναστάντος, πάντες ἠγέρθημεν.—Theodoret. [in Ep. ad Col. iii. 3. tom. iii. p. 357.]

Metaphorically, we rise from sin.

2. What are *the things above*?

1. The perfection of graces.

2. The society of angels.

3. The vision of Christ, *John xvii. 24.*

4. The enjoyment of God; consisting,

1. In our clear knowledge of Him, *John xvii. 3.*

2. Perfect love unto Him.

3. Infinite expressions of love from Him, *Zeph. iii. 17.*

3. How *seek* them? It implies,

1. Our knowledge of them.

2. Our longing for them.

3. Our labouring to be instated in them, *Matt.* vi. 33.

III. Why should they that are *risen with Christ* seek those things that are above?

1. Because now all things else are below them.

2. Their estate and inheritance is there.

USE.

Seek the things above, the pleasures above, the riches, honours, &c. above.

1. MOTIVES.

1. The things below are unsuitable, the things above suitable.

2. They empty and deceiving, these full and satisfying; nay, there is more happiness in the seeking heaven than in the enjoying earth.

3. They uncertain to be attained, these certain if sought for.

4. They mixed with troubles, these pure comforts.

5. They transient and fading, these perpetual and everlasting.

2. MEANS.

1. Exercise graces.

1. Repentance.

2. Faith, *Heb.* xi. 5, 6.

2. Perform duties.

COLOSSIANS iii. 2.

Set your affection on things above, not on things on the earth.

I. WHAT things above? *Tὰ ἄνω.*

1. Things above nature.

2. Above earth.

II. What things on earth? *Ἐπὶ τῆς γῆς*, 1 *John* ii. 16. *Gen.* iii. 6.

1. Lusts of the flesh, pleasures.
2. Lust of the eye, riches, *Eccles.* v. 11.
3. The pride of life, honours.
- III. What by *affections*? Φρονησεις, which respects,
 1. The understanding and meditating.
 2. The will and affections.
 1. Love, 1 *John* ii. 15.
 2. Desire, *Ps.* lxxiii. 25.
 3. Joy.

OBSERVATION I.

We are not to *set our affections on things upon the earth*,
Ps. lxii. 10.

1. They are below us, *Philip.* iii. 8.
2. Unsuitable to us.
3. Unsatisfying, 1 *Cor.* vii. 31. *Job* xxx. 15. *Ps.* lxxviii. 39. *Hos.* xiii. 13. *Prov.* xxiii. 5. *Luke* viii. 18.
4. Troublesome and vexatious, *Matt.* xiii. 22.
[*Spinæ sunt [divitiæ]: quia cogitationum suarum puncti-
tionibus mentem lacerant, et cum usque ad peccatum
pertrahunt, quasi inflicto vulnere cruentant.*] *Greg.*
[*Hom.* xv. tom. i. p. 1488, D.]
5. Unnecessary.
 1. To the making us happy, *Job* xxviii. 15.
 2. To the bringing us to happiness.
6. Fleeting and unconstant, *Prov.* xxiii. 5. 2 *Sam.* xix. 43; xx. 1. *Belshazzar.* *Luke* xii. 19, 20.

USES.

1. Information.
 1. How sin hath debased and infatuated mankind.
 2. See the folly of covetous worldlings.
 3. See the easiness of charity, what a little thing God commands, and what vast returns there will be, *Matt.* x. 41, 42.
 4. What little cause men have to be troubled for the want of such things.
 5. Or others to be proud of having them.
2. Exhortation.

Set not your affection on things below.

Consider,

1. If ye do, ye cross God's ends in giving them.

2. Ye provoke Him to take them away, *Ps.* lxxviii. 5, 6, 7.
3. Or to give you them for your portion, *Ps.* xvii. 14.
4. The more you affect them, the less comfort you will have in them, *Ps.* cvi. 15.
5. They will divert your thoughts from heaven, *Ps.* x. 3, 4.
6. And so disturb you in duty, *Ezek.* xxxiii. 31.
7. It is gross idolatry, *Col.* iii. 5.
8. You have better things to mind, *Matt.* vi. 33. *Col.* iii. 1.

OBSERVATION II.

We are to *set our affections on things above.*

1. They are suitable for our affections, *Ps.* xvii. 15.
2. Our chief relations are there.
 1. Our Father, *Luke* xii. 32. *John* xx. 17. *Mal.* i. 6.
 2. Husband, *Hos.* ii. 16. *Isa.* liv. 5.
 3. Brethren, *Heb.* ii. 11. *Rom.* viii. 29.
3. Because our treasure is there.
 1. Riches, *Matt.* vi. 19, 20, 21.
 2. Honours, *1 Sam.* ii. 30.
 3. Pleasures, *Ps.* xvi. 11.
4. Your affections were made on purpose for these things, *Prov.* xvi. 4.
5. Setting your affections on them now, is the way to come to the enjoyment of them hereafter.

IV. What *affections*?

1. Our thoughts, *Philip.* iv. 8.
 1. Upon God, *Ps.* x. 4; cxxxix. 18.
 2. Upon Christ, *Luke* xxii. 19.
 3. Upon the Scripture that leads to them, *Ps.* i. 2.
2. Our love, *Deut.* vi. 5.
3. Desire, *Ps.* lxxiii. 25. *Philip.* i. 23.
4. Hope, *Rom.* v. 2.
5. Joy, *Ps.* iv. 6, 7. *1 Pet.* i. 8.

V. How *set our affections on these things above*?

1. In the most intense degree, *Luke* xiv. 26.
2. Constantly.

USES.

1. Examination.

1. What do you think most of?
2. What are you the most loath to part with?
3. What do you spend most time about? *Mark* iv. 19.

2. Exhortation.

Set your affections on things above.

Consider,

1. There is nothing else worthy your affection, 1 *John* ii. 15.
2. This will keep you from doating on the world, *Philip*. iii. 8.
3. It will keep you too from grieving too much about the affairs of this life, *Philip*. iv. 11, 12.
4. This will make you more active in all duties and God's service, *Acts* xx. 24.
5. By setting your affection on things above, you will partly enjoy them, 2 *Cor*. xii. 2, 3.
6. This will make you willing to die, *Philip*. i. 23.
7. And fit you for the enjoyment of God after death.

COLOSSIANS iii. 5.

Covetousness, which is idolatry.

DOCTRINE.

Covetousness is idolatry, Eph. v. 5.

I. What is covetousness?

1. There is a good covetousness.

"Ἔστι δὲ καὶ πλεονεκτῆσαι καλῶς, [δῶμεν τι μικρὸν ἐντεῦθεν, ἢ ἐκεῖθεν πλουτήσωμεν].—*Greg. Naz.* [*Orat.* xix. 11. tom. i. p. 370, D.]—1 *Cor.* xii. 31, as of grace and glory.

2. Sinful; to love the world inordinately.

Neque enim auri vitium est avaritia vel cupiditas, sed hominis perverse amantis aurum, justitia derelicta, [quæ incomparabiliter auro debuit anteponi].—August. [*Civ. Dei*, xii. 8. tom. vii. p. 307, A.]

It consists,

1. In the inordinate desire of riches.

1. Above God's glory, *Luke* xxii. 5.

2. Our own spiritual good.

2. In the sinful acquiring them.

1. As to the matter, even another's goods, 1 *Kings* xxi.

2. The manner and means unjust, *Prov.* x. 2; xxviii. 8.

3. Unjust retaining, not laying them out for the ends God hath appointed.

II. *Idolatry.*

1. External,

2. Internal, worship given to what is not God, *John* iv. 24.

III. How is *covetousness idolatry*?

1. In that man admires, *Rom.* xi. 33.

2. Loves, *Matt.* xxii. 37.

3. Desires, *P.s.* lxxiii. 25.

4. Fears losing, *Matt.* x. 28.

5. Trusts on, 1 *Tim.* vi. 17. *Mark* x. 23, 24.

6. Grieves for the loss of,

7. Rejoices in, *Philip.* iv. 4.

8. Labours after, riches, *Matt.* vi. 33.

Ὁ τῷ πάθει τῆς πλεονεξίας δουλεύων, ὡς θεὸν τὸν πλοῦτον τιμᾷ.—

Theodoret [*in Ep. ad Col.* iii. 5. tom. iii. p. 357].

Obj. 1. I worship no images.

Ans. Yes, of thine own fancy.

Obj. 2. I do not fall down to them, and therefore not worship.

Ans. But in thy soul, and that is principal.

Obj. 3. I offer no sheep or rams.

Ans. But thyself.

The Phœnicians and Carthaginians offered men.

Φοινίκες δὲ καὶ Κεῖτες τὸν Κρόνον ἐν τεκνοθυσίαις ἑαυτῶν ἱλάσκοντο.

Athanas. [*Orat. contra Gent.* c. 25. tom. i. p. 24, C.]

Siquidem Latialis Jupiter etiam nunc sanguine colitur humano.—Lactant. [*Div. Inst.* i. 21.] *Galli Hesus atque Teutatem humano cruore placabant.—Id.* [*ibid.*]

Et quibus immitis placatur sanguine diro

Teutates, horrensque feris altaribus Hesus.

Lucan. [*Phars.* i. 444, 445.]

But yours is a greater sin. For,

1. They offered bodies, not souls.
2. Others, not themselves.

"Εθνον δὲ οὐκ ἄνευ Δευιῶν.—*Strabo* [iv. 4. § 5].

Obj. 4. We do not look upon them as gods.

Ans. 1. You do in effect, because as the chiefest good.

2. Your sin is the greater, because you know them to be no gods, and yet worship them as gods.

IV. SIGNS.

1. Such as whose thoughts run more upon earth than heaven, *Luke* xii. 22, 25, 29.
2. Whose joy and grief depend on outward successes, *Luke* xii. 19.
3. Who strive to be rich, but matter not how.
4. Whose desires increase with their estate.
5. Who grudge the time that is spent in divine duty, *Amos* viii. 5.
6. Whose hearts are upon the world, when their bodies are before God, *Ezek.* xxxiii. 31.
7. Who do not improve the estates God hath given them, *Matt.* xxv. 24, 25.

USE.

Avoid it. Consider,

1. How odious it is to God, *Ps.* x. 3.
 1. In not improving,
 2. In abusing, the gifts of God.
2. How injurious to our neighbour.
 1. By taking from him what he hath.
 2. By denying what he wants.
3. Dangerous to us.

In nullum avarus bonus est, in seipsum pessimus.—
Senec. [*Ep.* 108.]

1. It turns our hearts from God, 1 *John* ii. 15.
2. The root of all evil, 1 *Tim.* vi. 10.

Ἡ φιλοχρημοσύνη μήτης κακότητος ἀπάσης.—
Phocylid. [*Fragm.* xiii. 37. *Gaisford. Poet. Min.* vol. i. p. 448.]

Nullum esse officium tam sanctum atque solenne,
quod non avaritia comminuere atque violare soleat.
—*Cic.* [*pro Quint.* c. 6.]

3. It fills the heart with trouble and anxiety, 1 *Tim.* vi. 9, 10.

Nulla avaritia sine pœna est, quamvis satis sit ipsa pœnarum.—*Senec.* [*Ep.* 115.]

4. It will certainly keep thee from heaven, 1 *Cor.* vi. 9, 10.

4. Foolishness in itself.

1. To act so much below ourselves.
2. To throw away our souls for vanity, *Matt.* xvi. 26.
3. To spend that little time on earth, wherein we should prepare for heaven.
4. To make one's self a slave for he knows not whom, *Ps.* xxxix. 6. *Eccles.* iv. 8.

MEANS.

1. Think much of the vanity of all things here below, and glory above.

Si consideremus quæ et quanta sunt quæ nobis promittuntur in cœlis, vilescunt animo omnia quæ habentur in terris.—*Greg.* [*Hom.* xxxvii. tom. i. p. 1626, E.]

2. Act faith in the promises, *Ps.* xxxvii. 25. *Heb.* xiii. 5.
3. Meditate on the universal providence of God, and His fatherly care, *Luke* xii. 31, 32. *Matt.* vi. 25, 26, &c.
4. Be much in prayer, *Ps.* cxix. 36.
5. Often remember my text, 1 *John* v. 21.

1 THESSALONIANS iv. 1.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, &c.

WE ought so to walk as to please God.

I. What is it to please God?

1. Negatively. Not as if we could do any thing in its own nature pleasing to God, 2 *Cor.* iii. 5.
2. But so as that He may accept, in Christ, (*Matt.* iii. 17)
 1. Of our persons, *Eph.* i. 6.
 2. Our actions, 1 *Pet.* ii. 5. *Luke* ii. 14.
 1. So as not to be angry with us for them.
 2. So as to be favourable to us, *Prov.* viii. 35. *Zeph.* iii. 17.
 3. So as to give us a reward, *Matt.* vi. 4; x. 42.

II. Why should we please God?

1. Because He is so great and mighty, *Jer.* v. 22.
2. So just.
3. So gracious, *Psa.* cxxx. 4.
4. His pleasure is the highest happiness, *Psa.* xxx. 5; lxiii. 3.
5. This is the end of Christ's incarnation and our profession, *Acts* iii. 26. 2 *Tim.* ii. 19.

III. How may we please Him?

1. In general, *Heb.* xi. 5.
 1. We must be renewed, *Rom.* viii. 8.
 2. Do what He hath commanded.
 3. Therefore do it, that we may please Him.
 4. Do it with understanding and discretion, 1 *Cor.* xiv. 15.
 5. With cheerfulness, 2 *Cor.* ix. 7. *Psa.* xl. 8.
 6. In faith, *Heb.* xi. 6.
 7. To the glory of God, 1 *Cor.* x. 31.

2. Particularly, these things please Him.

1. Repentance, *Ezek.* xxxiii. 11. *Ps.* li. 17.
2. Humility, *Isa.* lvii. 15; lxvi. 2. 1 *Pet.* v. 8.
3. Trust on His promises, *Ps.* cxlvii. 11.
4. Submission to His providences, 1 *Sam.* iii. 18. *Ps.* xxxix. 9.
5. Prayer, 1 *Kings* iii. 10. 1 *Tim.* ii. 1, 2, 3, 4.
6. Frequent meditations upon Him, *Ps.* xix. 14.
7. Justice, *Mic.* vi. 7, 8. *Ps.* li. 19.
8. Mercy and forgiving one another, *Ps.* ciii. 9, 10, 11. *Matt.* vi. 14.
9. Charity to the poor, *Philip.* iv. 18.
10. With thankfulness for His mercies and kindness to us, *Ps.* lxix. 30, 31.

USE.

Endeavour to *please God.*

Consider,

1. Otherwise you cross His end in making you, *Prov.* xvi. 4.
2. So long as He is displeased, you are in continual danger of hell fire.
3. If you please Him, you need please none else, *Prov.* xvi. 7.
4. Nor take care for any thing, *Matt.* vi. 33. 1 *John* iii. 22.
5. He will bless and sanctify all His providences to you, *Rom.* viii. 28.
6. Pleasing God is the work of heaven, *Ps.* ciii. 20, 21.
7. Please Him here, and enjoy Him hereafter.

1 THESSALONIANS iv. 1.

So ye would abound more and more.

I. WHAT is it to *abound*?

1. Negatively. Not as if we could do more than is required.

For,

1. We cannot do all that is required, *Ps. cxix. 96.*
2. We can do nothing as it is required, *2 Cor. iii. 5.*
3. Yet, if we could, it is no more than our duty, *Luke xvii. 10.*

2. Positively.

1. Endeavour to go beyond others, *1 Cor. xii. 31.*
2. Be more serious in pleasing God than in any thing else, *Eccles. ix. 10. Rom. xii. 11. Matt. vi. 33.*
3. Every day excel ourselves, and grow better, *2 Pet. iii. 18.*

II. What should we *abound more and more* in?

1. In works of piety towards God, *abound more and more* in,

1. Godly sorrow for sin past, *2 Cor. vii. 9, 10, 11.*
2. In turning from our present lusts, *Rom. vi. 12.*
3. In faith on Jesus Christ, *Matt. xv. 28. Rom. iv. 20.*
 1. For the pardon of sin, *Eph. i. 7.*
 2. For supplying us with grace, *Acts iii. 26. John xv. 4, 5. Philip. iv. 13.*
4. In dependence upon God's mercy, *Prov. iii. 5.*
5. In making Him our only joy and love, *Matt. xxii. 37.*
6. In prayer to Him, *Rom. xii. 12.*
7. In hearing His word, *Luke iv. 16*, and receiving His sacrament.

2. In works of equity to our neighbour.

1. Wronging none, *Matt. v. 44.*
2. Endeavouring the good of all, *Gal. vi. 10.*
3. Of charity to the poor, *1 Tim. vi. 18. 2 Cor. ix. 6, 7, 8.*

III. Why *abound more and more*?

1. We are commanded, *Heb.* vi. 1. 2 *Pet.* i. 5, 6. *Eph.* vi. 10. 1 *Cor.* xv. 58.
2. Unless we grow better, we shall surely grow worse.
Non progredi est regredi.
3. We can never abound too much.
4. Nor enough, *Philip.* iii. 11.
5. The more we abound, the more glory we shall have,
Luke xix. 16, 17, 19. 1 *Cor.* xv. 41, 42.

USES.

1. Reproof.
 1. To such as never do please God,
 2. But abound in sin.
 3. That take more pains to abound in riches than
graces.
2. Examination.
Compare your present with your former lives and
actions.
3. Exhortation. *Abound more and more.*

MEANS.

1. Often think of spiritual things.
 1. Of God, *Psa.* lxiii. 6 ; cxxxix. 18.
 2. Of Christ.
 3. Of the world to come.
 4. Of your hastening to it, *Amos* vi. 3.
 5. Of the day of judgment.
2. Prayer, *Jam.* i. 6.
3. Hearing, *Rom.* x. 17.
4. The sacrament.

MOTIVES.

1. We have abounded in sin too long, 1 *Pet.* iv. 3.
2. Our life is continued for that end, that we abound in
grace.
3. The more we abound, the more comfort we shall have
here.
4. Abounding is the best sign of the truth of grace, *Jam.*
ii. 26.
5. Heaven will make amends for all, 1 *Cor.* xv. 58.

1 THESSALONIANS v. 16.

*Rejoice evermore.*I. WHAT is it to *rejoice*?

There is,

1. A natural,
2. A sinful, *Eccles.* xi. 9.

Res severa est verum gaudium.—[*Sen. Ep.* 23.]

3. A lawful, joy in outward things, *Eccles.* ii. 24; iii. 12, 13, 22.
4. A spiritual joy in God, *Philip.* iii. 1; iv. 4.

II. What is it to *rejoice* always in the Lord?

To make Him the object of all our joy.

1. For what He is in Himself, *Matt.* xix. 17.
2. For what He is to us.
 1. Our Preserver, *Ps.* xlv. 1, 2.
 2. Our Saviour, *Hab.* iii. 18. *Ps.* xxvii. 1.
 3. Our God, *Heb.* viii. 10.

III. Why ought we to *rejoice evermore*?

1. God commands it, *Ps.* xxxii. 11, וְהִתְקַדְּשִׁי. *Philip.* iv. 4.
2. Christ prays for it, *John* xvii. 13.
3. The Holy Ghost works it, *John* xiv. 26; xvi. 7.
4. It is necessary and useful.
 1. To lessen our esteem of the world, and of sinful pleasures, *Ps.* iv. 7; lxxxiv. 10.
 2. To enlarge our hearts, and make them more capacious of heavenly things.
 3. To facilitate our duties, and make us active in the service of God, *Deut.* xxviii. 47. *Neh.* viii. 10.
 4. To support us under our troubles, 1 *Pet.* i. 7, 8.

IV. How may we always *rejoice*?

1. Live above the world, 2 *Cor.* iv. 18.
2. Live above the natural temper of your bodies.
3. Avoid such things as are wont to grieve and trouble you.

1. Gross sins, *Ps.* li. 8. *Matt.* xxvi. 75. 2 *Cor.* i. 12.
2. Needless questions,
 1. About God's decrees.
 2. About the punctual time of your conversion.
 3. Judging yourselves according to your outward condition, *Eccles.* ix. 1.
4. Whatsoever happens, still put your trust in God, *Isa.* xlix. 13, 14; *L.* 10; *lv.* 7. *Heb.* xiii. 6.
5. Act your faith constantly on our blessed Saviour, *John* xiv. 1. *Rom.* viii. 33, 34.
6. Often meditate upon the happiness of those who truly fear God,
 1. In this world, *Rom.* viii. 28.
 2. In the world to come, 1 *Cor.* ii. 9.
7. Check thyself whensoever thou findest thy spirits begin to sink, *Ps.* xlii. 5, 11.

1 THESSALONIANS v. 17.

Pray without ceasing.

I. WHAT is it to *pray*?

Αἰτήσεις ἀγαθοῦ παρὰ τῶν ἐυσεβῶν εἰς θεὸν γινόμενῃ. — *Basil.*

[*Hom. in Mart. Julit.* tom. ii. p. 35, D.]

1. It is a desire. That is the nature of it.
We may desire a thing,
 1. With our mouths only, *Isa.* xxix. 13.
 2. With our hearts only, 1 *Sam.* i. 13.
 3. Both with heart and mouth. This is prayer; and so prayer is both cordial and oral, *John* xvii. 1.
2. The subject; good things, 1 *Tim.* iv. 8.
 1. For our natural life.
 1. For our being, *Jam.* v. 14, 15.
 2. For our well-being, *Prov.* xxx. 8.

2. For our spiritual life.

1. To understand the Scriptures, *Ps. cxix. 18. Jam.*
i. 5.2. To repent of sin, *Ps. li. 7, 10.*3. To believe in Christ, *Luke xvii. 5.*

4. To love God.

5. For pardon of sin, *Acts viii. 22. Matt. vi. 13.*

3. For our eternal life.

1. To hold out to the end, *Ps. li. 12.*2. And then crown us with glory, *2 Tim. iv. 7, 8.*

3. The object; God, not saints.

As appears,

1. From Scripture, *Rom. x. 14. Luke xi. 2.*

2. From reason.

1. Saints cannot hear us.

2. If they do, they cannot help us, *Isa. xlv. 20.*

3. Prayer is part of divine worship.

3. Fathers.

*Πᾶς προσευχόμενος τῷ θεῷ διαλέγεται.—Chrysost. [de Precat. Orat. ii. tom. ii. p. 783, E.]**Ἀγγέλους ὀνομάζειν, &c. ἔστω ἀνάθεμα.—Concil. Laod. [Canon. xxxv. Harduin. tom. i. p. 787.]**Πᾶσαν μὲν δέησιν καὶ προσευχὴν ἀναπέμπτεον τῷ ἐπὶ πᾶσι θεῷ.—Orig. [contra Cels. v. 4. tom. i. p. 580, A.]*God, Father, Son, *Acts vii. 59.**Οὐ ταυτόν ἐστι πιστεύειν εἰς τι, καὶ περὶ αὐτοῦ πιστεύειν· τὸ μὲν γὰρ ἐστι θεότητος, τὸ δὲ πάντος πράγματος.—Greg. Naz. [Orat. xxxi. tom. i. p. 560, A.]**Ἐυχὴ καὶ ἡ λατρεία θεοῦ.—Chrysost. [de Precat. Orat. i. tom. ii. p. 780, D.]**Si invocare nomen Domini, et orare Dominum, unum atque idem est.—Orig. [in Ep. ad Rom. lib. viii. 3. tom. iv. p. 624, B.]*

II. How doth it appear that we ought to pray?

1. God commandeth it, *1 Tim. ii. 8.*2. It is part of His worship, *Ps. xcv. 6, 7.*

3. By this we give Him glory.

1. Of His sovereignty over us.

2. His immensity and omnipresence, *Matt. vi. 6.*

3. His all-sufficiency.

4. His mercy.
5. His faithfulness to His promises.
4. This is the means appointed by God for our receipt of good things, *Ezek.* xxxvi. 37. *Luke* xi. 13.
5. He hath promised good things to it, *Matt.* vii. 7.

III. How should we *pray*?

1. Outward reverence in our bodies, as kneeling; for that we ought to kneel at prayer appears, in that it is commanded, *Heb.* xii. 28. *Ps.* xcv. 6. *Isa.* xlv. 23.

The Saints always did so.

1. Daniel, *Dan.* vi. 10.
2. Solomon, *2 Chron.* vi. 13.
3. Peter, *Acts* ix. 40.
4. Paul, *Acts* xx. 36; xxi. 5. *Eph.* iii. 14.
5. Stephen, *Acts* vii. 60.
6. Our Lord, *Luke* xxii. 41.
2. Inwardly,
 1. With the understanding, *1 Cor.* xiv. 15.
 2. The heart, *Isa.* xxix. 13. *Ezek.* xxxiii. 31. *1 Cor.* xiv. 15.
 3. In charity, *1 Tim.* ii. 8.
 4. With respect to the promises, *Gen.* xxxii. 9, 10, 11, 12.
 1. Absolutely, for spiritual,
 2. Conditionally, for temporal, things.
 1. That they are for God's glory, *Matt.* xxvi. 39.
 2. For our good.
 5. In the name of Christ, *John* xiv. 13.
 6. In faith, *Heb.* xi. 6.

Believing, *Matt.* xxi. 22. *Jam.* i. 5, 6.

 1. That God can,
 2. That He will, grant what we ask, so far as it is good for us, for the sake of Christ, *Mark* xi. 24.
 7. To a right end, *Matt.* vi. 6. *Jam.* iv. 3.
 8. Pray so as to expect what we pray for, *Ps.* xlv. 23.

MOTIVES. Consider,

1. God, to whom we pray, *Rom.* x. 14.
2. Our own dependence upon Him, *Acts* xvii. 28.
3. The necessity of what we desire.

4. Our own unworthiness, *Gen.* xxxii. 10.
5. The ground of our hopes in Christ, 1 *John* ii. 1.
6. God hath promised to hear our prayers, *Matt.* vii. 7. *John* xvi. 24. *Luke* xi. 9.

IV. When should we *pray* ?

Without ceasing.

1. Negatively. Not as if all our time was to be spent in prayer.

2. Positively.

1. So as always to have our hearts in a praying posture, *Ps.* lvii. 7.
2. So as to take all occasions of prayer, 2 *Sam.* ix. 13. *Luke* ii. 37 ; xxiv. 53. *Acts* i. 14.
3. So as to pray in all conditions, *Eph.* vi. 18. *Jam.* v. 13.
4. So as not to leave off praying for any mercy because God doth not at first hear us, *Luke* xviii. 1. 2 *Cor.* xii. 8, 9.
5. So as to pray every day ; for,
 1. God is to be worshipped every day, *Luke* i. 75.
 2. The sacrifices of the Old Testament were to be offered every day, *Num.* xxviii. 3. *Ps.* li. 17. *Heb.* xiii. 15. *Acts* iii. 1 ; x. 9.
 3. Our Saviour teacheth us to pray every day, *Matt.* vi. 11.
 4. The Saints, in all ages, have made prayer their daily exercise, *Ps.* lv. 17 ; cxix. 164. *Dan.* vi. 10.
 5. Nature itself teacheth all to pray each day ; yea, the Mahometans do it.
 6. There is not a day but we sin.
 7. Nor a day but we want mercies, our dependence being always upon God.
6. So as to take all occasions to lift up our hearts to God in short prayers or ejaculations, *Luke* xvii. 5. *Neh.* ii. 4 ; v. 19 ; xiii. 22. *Mark* ix. 24. 1 *Sam.* i. 13. *Luke* xxiii. 42, 43.

USES.

1. Information.

1. How hard it is to pray, *Eph.* vi. 18.
2. How few that do it, *Ps.* xiv. 4.

3. How imperfect our best prayers are.

2. Exhortation.

1. Repent of your neglect of this duty.

2. Reform. *Pray without ceasing.*

1. Publicly ; so as, (*Luke* ii. 37 ; iv. 16 ; xviii. 10. *Matt.* xviii. 20.)

1. To mind what is prayed for.

2. To pray for it yourselves.

2. In your families ; for,

1. This is commanded, *Eph.* vi. 18. *Matt.* vi. 11.

2. We have precedents of it, *Josh.* xxiv. 15. 1 *Sam.* i. 21. *Est.* iv. 16. *Luke* ix. 18. *Acts* x. 2.

3. Consider the necessity of it.

1. There are family sins to get pardoned.

2. Family mercies to be obtained, and to oblige us to thankfulness.

4. Consider the benefit of it.

1. It will keep sin out.

2. Bring a blessing into the family, *Prov.* iii. 35.

3. Secret prayers, *Matt.* vi. 6.

1. With reverence, *Ezra* ix. 5, 6. *Dan.* vi. 10. *Acts* ix. 40.

2. Attention.

1. Of the mind.

1. To God we pray to.

2. To the thing we pray for.

2. Of the will.

1. The desire.

2. Trust and faith.

3. Sincerity, *Jam.* iv. 3.

MOTIVES. Consider,

1. We have no ground to expect any blessing without prayer, *Ezek.* xxxvi. 37.

2. It is a means for the getting all blessings, spiritual and temporal, *Matt.* vii. 7 ; xxi. 22. *Jam.* i. 5.

3. It is, in itself, the most heavenly duty we can perform, *Philip.* iii. 20.

1 THESSALONIANS v. 18.

In every thing give thanks.

It is our duty to be always thankful.

I. Whom must we *give thanks* to ?

Only to God ; because, (*Ps. c. 4.*)

1. It is only by Him, we are preserved from evil, *Ps. cxxi. 7.*
2. It is only from Him that we have any thing that is good, *Jam. i. 17.*
3. Because He only is good in Himself, *Ps. cvii. 1 ; cxxxvi. 1. Luke xviii. 19.*

II. How should we *give thanks* to Him ?

1. By an humble confession of our own unworthiness, *Gen. xxxii. 10. Eph. iii. 8.*
 1. By reason of original sin, *Ps. li. 5.*
 2. Actual transgressions, *1 Cor. xv. 9.*
 3. Our abuse of His mercies, *Jude 4.*
2. By an humble acknowledgment of Him in all we have, *הוֹדָה. Prov. iii. 6.*
 1. His power, *Ps. cxxxv. 1, 6.*
 2. Goodness, *Ps. cxlv. 1, 2, 9.*
 3. Mercy, *Ps. cxxxvi. 1, 2, 3.*
3. By admiring Him in all we have, and praising, *1 Chron. xxix. 12, 13.*
4. By improving all for His glory, *Prov. iii. 9.*
5. By walking before Him in all well-pleasing, *2 Tim. i. 3.*

III. What must we thank Him for ?

For all things, *Eph. v. 20.*

1. Our mercies.

1. Spiritual.

1. His sending Christ to die for us, *Luke ii. 14.*
2. His Spirit to quicken us, *2 Cor. ix. 15.*
3. His Gospel, *Matt. xi. 25.*
4. His restraining grace, *1 Cor. xv. 57. Rom. vii. 25.*

5. His renewing and sanctifying grace.
6. His spiritual comforts, *Ps* cxlvii. 1, 2, 3.
7. His ordinances, as at this time.
2. Temporal.
 1. His making us, *Ps*. xcv. 6 ; c. 1, 2, 3.
 2. Preserving us, *Acts* xvii. 28.
 3. Providing for us, *Ps*. cxlvii. 7, 8, 9. 1 *Tim*. vi. 17.
 4. Our health and strength, *Ps*. xviii. 32.
 5. Our gifts and parts, 1 *Cor*. xiv. 18.
 6. Our life and liberty.
 7. Our protection from all dangers.
2. Our afflictions, *Job* i. 21.
 1. Because they are not so great as we have deserved, *Ez*. ix. 13.
 1. Not spiritual, *Ps*. cxlvii. 20.
 2. Not eternal, *Lam*. iii. 39.
 2. Because they are still mixed with mercies.
 3. Because they are really spiritual mercies, *Rom*. viii. 28. *Heb*. xii. 10.
 1. For the deadening our sins, *Job* xxxvi. 8, 9, 10.
 2. For the quickening our graces, *Ps*. cxix. 67.

USES.

1. Reproof.

1. To such as never think of that God who gives them all things to enjoy, *Ps*. x. 4.
2. Who think upon Him, but are not thankful to Him.
3. Who thank Him with their mouths, but not their hearts, *Col*. iii. 16.
4. Who thank Him for some things, but not for all, *Eph*. v. 20.

2. Exhortation. Be thankful.

Consider,

1. This is all the requital God expects, or you can give, for your mercies, *Ps*. l. 10, 14 ; lxix. 30, 31.
2. You cannot expect a blessing on them, unless you be thankful for them.
3. The more thankful you are for mercies received, the more ground you have to expect more.

1 THESSALONIANS v. 19, [20].

Quench not the Spirit. [Despise not prophesyings.]

[*Quench not the Spirit.*]

I. What are we to understand by *the Spirit*?

It signifies,

1. The Divine Nature in general, *John* iv. 24.
2. The Third Person in particular.
3. The influences and effects, or works, of the Spirit, *John* iii. 34. *Acts* vii. 55. *Luke* xi. 13, compared with *Matt.* vii. 11. *Eph.* v. 18.

II. What by *quenching*? Τὸ πνεῦμα μὴ σβέννυτε.

It is a metaphor taken from light and fire.

1. God works in and of Himself.
2. No creature can act but by Him, *Acts* xvii. 28.
3. In spiritual actings we do not only need the general concurrence of His providence, but also the special influence of His grace, *John* vi. 44.
 1. Because of the darkness of our minds, 1 *Cor.* ii. 14.
 2. The perverseness of our wills, *Jer.* xvii. 9.
4. When God is pleased to vouchsafe the influences of His grace we are not to stifle them; as, *Cant.* i. 4.
 1. Good thoughts, *Rev.* iii. 20.
 2. Holy desires.
 3. Heavenly delights.
 4. The beginning of any grace, *Zech.* iv. 10.
 5. The actings of it, when begun.
 6. Inclinations to duty.

USES.

1. Have a care of the impediments that hinder the influences of grace.
 1. Blindness and hardness of heart, *Matt.* xiii. 15.
 2. Carnal security, *Cant.* v. 2, 6.
 3. Pride, *Psa.* xxv. 9. 1 *Pet.* v. 5.
 4. Earthly mindedness, *Luke* xviii. 23.

5. Unbelief, *Heb.* iv. 2.
2. Wait upon God for His Spirit, in the ways appointed.
 1. Reading the Scriptures, *Ps.* xix. 7, 8.
 2. Praying, *Acts* ii. 1, 2.
 3. Hearing, *Acts* ii. 37; x. 44.
 4. Meditation.
 5. Sacraments.
3. Resist not the motions of the Spirit.

Consider,

 1. We are commanded not to quench the Spirit.
 2. It is a fight with God against ourselves.
 3. If we once quench the Spirit, He may never come again, *Gen.* vi. 3.

Despise not prophesyings.

I. What *prophesyings*?

1. The Scriptures written, 2 *Pet.* i. 20, 21. 2 *Tim.* iii. 16.
 1. The truths asserted, *Acts* xxvi. 27.
 2. Commands enjoined, *Mark* vii. 8, 9.
 3. Promises made, *Rom.* iv. 20.
 4. Threatenings denounced; *Prov.* i. 30. *Amos* iii. 8.
2. The Scriptures preached, 1 *Cor.* xiv. 1, 2, 3.

Which they despise,

 1. That do not come to hear them, *Luke* iv. 16.
 2. That do not regard what they have heard, *Luke* iv. 20.
 3. That do not practise what they hear commanded, *Lev.* xxvi. 15. *John* xiii. 17.

II. Why not *despise* them?

1. They are the word of God, 1 *Thess.* ii. 13.
2. They that despise them despise Him, *Luke* x. 16.
3. If we despise the word, God may justly deprive us of it.
4. If we despise God's word, He will despise us, 1 *Sam.* ii. 30. *Prov.* i. 25, 28.
5. By our despising His word, we make it ineffectual to ourselves, *Heb.* iv. 2.

III. Why are the Scriptures called *prophesyings*?

1. They foretell the first coming of Christ, *Gen.* iii. 15; xlix. 10. *Isa.* vii. 14. *Mal.* iii. 1.

2. The second, *Job* xix. 25. *Acts* i. 11.
3. The resurrection from the dead, *Job* xix. 25. *1 Cor.* xv. 52.
4. The day of judgment, *Eccles.* xii. 14. *2 Cor.* v. 10.
5. The affairs of the world to come, *Matt.* xxv. 46.
 1. The punishment of the wicked, *2 Thess.* i. 7, 8, 9.
 2. The glory of the righteous, *Isa.* lxiv. 4. *1 Cor.* ii. 9.

1 TIMOTHY i. 15.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

CHRIST JESUS came into the world to save sinners.

I. Who was this *Christ Jesus*?

One that lived in Judea, about 1700 years ago, called
CHRIST, ab officio; JESUS, a beneficio.

II. What was He?

1. God, *John* i. 1. *Rom.* ix. 5.

1. The name of God is attributed to Him, *Isa.* ix. 6.
Jer. xxiii. 6.

2. The works of God were performed by Him; Lazarus,
John xi. 43. *Matt.* xii. 25. *Rom.* i. 4.

Why should He be God?

1. That He might bear God's wrath.

2. To satisfy God's justice, *Psa.* xlix. 7.

3. To overcome Death, Satan, *Heb.* ii. 14.

4. To purchase the donation of the Spirit, and so merit eternal life for us.

USE.

Inference 1. Then all His actions were meritorious.

2. He is able to save us, *Heb.* vii. 25.

Consolation.

We may be assured of salvation by Him, if we come to Him.

Exhortation.

1. Admire Him.
2. Trust in Him.
2. Man, 1 *Tim.* ii. 4.

This appears,

1. In His birth and incarnation.
2. His death and passion.

Why man?

1. To suffer, *Heb.* ii. 9, 10.
2. To suffer for us, *ver.* 14.
3. To sanctify our natures.

USE.

Come boldly to God in Him, *Heb.* iv. 15, 16.

3. God and man united together in one person, 1 *Pet.* iii. 18. *Rom.* ix. 5. *Isa.* vii. 14. *Matt.* i. 23. Why? That the works of each might be attributed to one another, and so His death as meritorious as if God Himself had suffered, *Acts* xx. 28.

USE.

1. See the wisdom of God.
2. The condescension of Christ.

Exhortation.

1. Rely wholly upon,
2. Labour after an interest in, this union; that as He had, you may have, two natures in one person.

III. Who are the *sinner*s He came to save?

1. Repenting, *Luke* v. 32.
2. Believing, sinners, *John* vi. 35, 40, 47.

IV. What did He come to save them from?

1. From sin.
 1. Guilt, 2 *Cor.* v. 21.
 2. Filth, and so, *Acts* iii. 26,
2. From God's wrath, *Rom.* v. 9.

V. What to?

1. Righteousness in their persons, *Rom.* iii. 26.
2. Holiness in their natures, *Heb.* xiii. 12.
3. Happiness in their souls, *John* vi. 47.

USES.

1. Information.

1. Then are sinners lost.
2. They are not able to save themselves.
3. No creature could save them, *Ps.* xlix. 7.
4. The love of God was much seen, in that He came to save sinners, *Rom.* v. 8.

2. Consolation.

1. Are thy sins great?
2. Many?
3. Strong? *Ps.* lxxxix. 19. Christ came to save from them.

3. Exhortation.

1. Labour to know Him, 2 *Pet.* iii. 18.
2. To love Him, considering (*Eph.* vi. 24. 1 *Cor.* xvi. 22)
 1. What He was from eternity.
 2. What He became in time.
 3. For whose sakes He did it.
3. Turn to Him, look upon yourselves as sinners.
4. Believe on Him, 1 *Thess.* iv. 14.
5. Get an assurance of your interest in Him, 2 *Pet.* i. 10. *Job* xix. 25.

1 TIMOTHY ii. 1, 2, 3.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.

TIMOTHY being preferred to be pastor of Ephesus, and so the ambassador of the Lord of Hosts to His people there, the Apostle thinks fit to instruct him in the way, and to

shew him the duties that lay upon him. Having therefore, in the first chapter, exhorted him to suppress errors and uphold the truth, in this he enters upon the other part of his ministerial function, viz. prayer ; and in particular, that I may not discourage your attention with any serious preface, in these words we find these four things :

I. *Apostolum exhortantem ; I exhort.*

II. *Exhortationis subjectum ; to pray for others, which is farther set forth,*

1. *Ab enumeratione partium ; which are four :*

1. Δεήσεις, *supplications*, or rather deprecations.

2. Προσευχαί, *prayers*, or petitions.

3. Ἐντεύξεις, *intercessions*.

4. Εὐχαριστίαι, *thanksgivings*.

2. *Ab objecto.*

1. *Generali ; for all.*

2. *Particulari ; for kings, and all in authority.*

III. *Subjecti hujusce prioritatem ; first of all, Παρακαλῶ οὖν πρῶτον πάντων.*

IV. *Argumentum aut exhortationis rationem ; twofold,*

1. *Ab utili.*

2. *A commodo.*

1. It is the duty of elders to instruct their juniors.

2. God is pleased so far to condescend to His creatures, that He doth not always deal with them by commands, but sometimes, yea, often, by exhortation.

3. In our addresses to the throne of grace we are not to be mindful of ourselves only, but of others too.

1. We are to make others sharers in every part of our prayers.

2. To that end, we are to observe God's dispensations to others, as well as to ourselves.

1. It is not only for our friends and relations, or for this or that sort, that we are to pray, but for all.

2. We are in a more especial manner to pray for such as sit at the stern, and are in authority.

4. We are to be so careful of this duty, as to place it in the fore-front.

5. It is the duty of governors to endeavour the peace and quietness of their subjects ; and they are so to look to the peace and quietness of their subjects, that this peace and quietness still be joined with *godliness and honesty*.
6. That the people that would live *quiet and peaceable lives, in all godliness and honesty*, under their governors, must be often soliciting the throne of grace for it ; for,
 Thus to pray for others, and especially for governors, is a good thing. It is good,
 1. Materially, formally, finally, effectually.
 2. As it is good in itself, so it is acceptable in the sight of God.
 3. Its being so ought to stir us up to the performance of it.
7. In the performance of every duty we are to look to the pleasing of God, and to have a care that what we do be good and acceptable in His sight.

1 TIMOTHY ii. 5.

For there is one God, and one mediator between God and men, the man Christ Jesus.

DOCTRINE I.

Jesus Christ is man, as well as God, in one person.

1. That He is God.

1. He had a Being before born, *John* xvi. 27, 28.

2. He was before the world, *John* i. 3. *Col.* i. 16.

Πάτριος ἦν ἀμερίστος, ἀτέρμονι σύνθρονος ἔδρη.—*Nonn.*
 [in *Joh. Metaphr.* 4.]

Φωτείνου τὸν κάτω Χριστὸν καὶ ἀπὸ Μαρίας ἀρχόμενον.—*Greg.*
Naz. [*Orat.* xxxiii. 16. tom. i. p. 614, D.]

3. This His being was truly divine, *John* i. 1, 2. 1 *John* v. 20. *Rom.* ix. 5.

Quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere [secum invicem].—Plin. Epist. [x. 97.]

4. This His divine nature was the same with the Father's, *Philip.* ii. 6, 7. *Isa.* xl. 25.

5. This Christ received of the Father, *John* v. 26.

Pater vita in semetipso, non a Filio; Filius vita in semetipso, sed a Patre.—Aug. [in Joh. Tract. xix. tom. iii. P. 2. p. 443, F]

Θεὸς ἐκ θεοῦ, φῶς ἐκ φωτός.—[*Nicene Creed.*]

Πατὴρ μὲν γάρ ἐστιν ὁ ἐτέρῳ τοῦ εἶναι κατὰ τὴν ὁμοίαν ἑαυτῷ φύσιν τὴν ἀρχὴν παρασχών.—*Basil [adv. Eunom. ii. 22. tom. i. p. 258, D.]*

2. He is *man* as well as God.

1. He had a body, *Heb.* ii. 14. *John* i. 14. *Luke* xxiv. 39. 1 *John* iv. 3.

Simon Magus, Saturninus, Isidorus, Secundus, Marcosians, Heracleonitæ, Ophitæ, Cerdon, Marcion, &c.; these were δοκῆται ἢ φαντασιασταί, supposing Christ to have no real body.

2. A soul, *Luke* ii. 52; xxiii. 46. *Matt.* xxvi. 38.

Arius and Eunomius said, Τὴν θεότητα τῆς ψυχῆς ἐνηργηκέναι τὴν χρεῖαν.—*Theodoret. [Fab. Hær. v. 11. tom. iv. p. 278, D.]*

3. This soul and body He had by the power of the Holy Ghost, *Luke* i. 35; iii. 23.

3. He is both God and man, and yet but *one* Christ or *Mediator*.

Ὁ λόγος, ὁ μόνος ἀμφὶ θεὸς τε καὶ ἄνθρωπος.—*Clem. Alex. [Cohort. ad Gent. c. 1. tom. i. p. 7.]*

So that,

1. His natures were not mixed.

2. Nor changed one into the other.

Ἀσυγχύτως, ἀτρέπτως, ἀδιαρέτως, ἀχωρίστως.—*Concil. Chalced. [Act. v. Harduin. tom. ii. p. 456, C.]*
Acts xx. 28. *Isa.* vii. 14. *Matt.* i. 23.

DOCTRINE II.

This Christ is the *one mediator between God and man*.

1. God and man are at odds, *Rom.* v. 10.
2. No man can reconcile them, 1 *Sam.* ii. 25. *Job* ix. 32, 33.
3. Hence Christ alone could do it, as alone God and man.
 1. On God's part, *Heb.* v. 1.
 1. By satisfying, *Heb.* ii. 10. 1 *Tim.* ii. 6, Ἀντίλυτρον ὑπὲρ πάντων.
 2. By interceding, 1 *John* ii. 1. *Heb.* vii. 25.
 2. On our part, by giving us His Spirit, *Col.* i. 19. *John* i. 16.

USES.

1. Comfort, 1 *John* ii. 1. *Rom.* viii. 33.
2. Exhortation.
 1. Bless God for this great mercy.
 2. Often think of Christ.
 3. Rejoice in Him with spiritual joy, 1 *Pet.* i. 8. *Luke* i. 47 ; ii. 24.

DOCTRINE III.

Christ, as God-man, was our *mediator*, and therefore was anointed to be a priest, a prophet, and a king.

1. Christ was a priest, *Ps.* cx. 4. *Heb.* vii. 13, &c.

Here I might shew,

1. That He was the only priest that offered sacrifice upon the altar for our sins, as God-man.
2. He was the sacrifice that was offered upon the altar, *Isa.* liii. 10, as man.
3. He was the altar upon which the sacrifice was offered, *Heb.* xiii. 10, as God.

But I shall rather shew you what Christ was to do, and did for us, as He was our priest.

1. He made satisfaction to God's justice for us.

Now, there were two things wherein God's justice should be satisfied.

1. It required punishment of our past sins.
2. Perfection of our future life.

Now, Christ, as our *mediator*, did both these things for us.

1. By His passive,
2. By His active, obedience.

By the first, He satisfied God's justice :

By the second, He purchased His favour for us.

1. His passive obedience, which was His undergoing all those punishments which were due to us for our sins. He suffered,

1. In His life, *Matt.* iv. 2. *John* iv. 6.

2. At His death.

1. In His body, *Matt.* xxvii. 30, 38. *Gal.* iii. 13.

2. In His soul, *Luke* xxii. 44. *Isa.* liii. 10. *Matt.* xxvii. 46.

And all this Christ did not suffer for Himself, but for us; and though He suffered but as man, yet seeing the same person that suffered was both God and man, it thence follows, that His sufferings were more than if all the men in the world had suffered for ever.

USES.

1. Loathe thyself for sin.

2. Admire the love of Christ.

3. As Christ died for sin, do you die to it.

Let not that sin live in you, that forced Christ to die for you.

4. As Christ died for you, do you live to Him.

2. His active obedience, *Matt.* iii. 15. As by His passive obedience we are freed from the guilt of sin, so by His active obedience we are invested with righteousness. By His sufferings He was made sin for us; by His obedience we are "made the righteousness of God in Him," 2 *Cor.* v. 21.

USES.

Then let us not only lay hold upon what He suffered, but likewise upon what He did for us.

2. He maketh intercession for us, *Rom.* viii. 34.

1. He maketh request for us.

2. Pleads our cause, 1 *John* ii. 1.

3. Presents our prayers to God.

4. Covers our sins from God.

USES.

1. Then we need not fear falling away from grace.
2. We may go with boldness to the throne of grace.
2. A Prophet, *Isa.* lxi. 1.
 1. To reveal the will of God, *Matt.* xi. 27. *John* xv. 15.
 2. To expound it.
 3. To make us understand it.

USES.

1. Hearken to Christ.
2. Lead your lives according to His precepts and example.
3. A King, *Isa.* ix. 7.
 1. Where is His kingdom? He hath one,
 1. On earth.
 2. In heaven, *John* xviii. 36.
 2. How came He to this kingdom?
 1. By donation.
 2. By purchase.
 3. Who are of His privy-council?
 1. God the Father, *John* xii. 50.
 2. The godly, His children, *Ps.* xxv. 14.
 4. What are the laws of this kingdom?
 1. Repentance, 2 *Tim.* ii. 19.
 2. Faith, *Rom.* iii. 27. *Mark* i. 15. 1 *John* iii. 23.
 5. What are the penalties annexed?
 1. The wrath of God, *Mark* ix. 44.
 2. The worm of conscience.
 6. What judges try all the causes, and sentence the offenders in this kingdom?
 1. The King himself, *John* v. 22, 27.
 2. The Saints, 1 *Cor.* vi. 2.
 7. When doth this King bring His subjects to the bar?
 1. At the private sessions of every man's death.
 2. At the general assize, the judgment-day, *Matt.* xii. 36.
 8. What are the honours which He will bestow upon His faithful and loyal subjects?

1. They shall live in His own court, *John* xii. 26; xvii. 24.
2. Eat at His own table, *Luke* xxii. 30.
3. And be themselves as so many kings and priests in Him, and with Him, *Rev.* i. 6.

USES.

1. Information. Is Christ a king?
 1. Woe to unbelieving, rebellious sinners, 1 *Sam.* xv. 23.
 2. Then blessed be all believing saints.
2. Exhortation.
 1. Honour Him, 1 *Pet.* ii. 17.
 2. Obey Him, *John* xv. 14.
 3. Submit to Him.
 4. Please Him, 1 *Thess.* iv. 1.
 5. Love Him, considering it is He,
 1. That bought you.
 2. That governs you.
 3. That protects you.
 4. That supplies you with necessities here.
 5. That must crown you with glory hereafter.

1 TIMOTHY iv. 8.

For bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

DOCTRINE.

Godliness is profitable to all things. Εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν.

I. What is meant by *godliness*?

It implies,

1. The conformity of the will of man to the will of God, 1 *Pet.* i. 15.

2. Of the life of man to the law of God, *Ps. cxix. 24.*
 1. In its principles.
 2. In its matter.
 3. In its manner.
 4. In its end of our actions.
- II. How is it *profitable for all things*? That is, it is the way whereby we may attain whatsoever is really good to us, and so it *is profitable*,
 1. For the soul.
 1. In its understanding and judgment.
 1. By drawing it from error.
 2. By settling of it in necessary truths.
 2. In its will, by undeceiving of it, and by fixing it upon what is really, and not only apparently, good, and so in the right ordering of its affections.
 1. Love and hatred, *Ps. cxix. 113. Amos v. 15.*
 2. Joy and grief, *Eccles. vii. 14.*
 3. Desire and abhorrence, *Ps. cxix. 163.*
 4. Boldness and audacity, *Prov. xxviii. 1. Ps. xlii. 5.*
 5. Fear and hope, *Isa. viii. 13.*
 6. Anger, *Eph. iv. 26.*
 2. To the body.
 1. In this life, by preventing diseases; for, as sin is a formal sickness to the soul, so it is the cause of sickness to the body; so that there had never been any sickness in our bodies, had there never been any sin in our souls. And besides, the judgment of God upon some sins, do of themselves, under God, raise diseases in our bodies; as adultery, drunkenness, intemperance.
 2. In the other world, *Philip. iii. 21. 1 Cor. xv. 42, 43, 44.*
 3. To our names, *Prov. x. 7.*
 1. By taking of our ill name from us.
 2. By putting a good name upon us, *Isa. lvi. 5.*
 4. To our enjoyments.
 1. By improving what we have here, *Prov. x. 22.*
 2. By assuring what we shall have hereafter, *Prov. xxii. 4*; which indeed are truly called riches, *1 Tim. vi. 6.*

1. They are true riches, *Prov.* xxiii. 5. *Luke* viii. 18.
2. Suitable.
3. Satisfying, 1 *Cor.* vii. 31. *Ps.* xvii. 15.
4. Certain, *Prov.* xxiii. 5.
5. Necessary.
6. Durable, *Prov.* viii. 18.

USES.

1. Inferences. Hence observe,
 1. How fearfully worldly-minded men are mistaken in looking after riches.
 2. Sin is good for nothing.
2. Example.

Signs:

1. Sincere eyeing the will of God more than any thing else in what we do ; more than,
 1. Our own wills, *Luke* xxii. 42.
 2. Our own profits.
 3. Others' persuasions, *Acts* iv. 19 ; v. 29.
 4. Our own reason, *Heb.* xi. 8.
 2. A holy fear of offending, and care of pleasing, God in what we do.
 3. Spiritual performance of holy duties, 1 *John* iv. 13.
 4. Growth in grace, *John* xv. 2.
3. Exhortation.

MOTIVES. Consider,

1. Who commands it.
 1. The great,
 2. Good, God.
2. How oft it is commanded, *Isa.* xxviii. 10.
3. Wherefore it is commanded, not for God's, but your good, principally.
4. What it is that is commanded.
5. How many obligations God hath laid upon you to be godly ; it is His end in every thing He bestows upon you, *Rom.* ii. 4.
 1. He sent His Son.
 2. He vouchsafes His ordinances.
 3. Mercies.
 4. Judgments, and all to work it in you.
6. How miserable you will be without it, *Heb.* xii. 14.

Miserable,

1. In this life.
2. In the life to come.
7. How you will one day wish you were so. They that despised holiness here will admire it hereafter.
8. When holy, you will have all things you can desire.

1 TIMOTHY vi. 6.

But godliness with contentment is great gain.

I. WHAT is *godliness*?

1. Negatively.

1. Not avoiding of sin only.
2. Nor a bare profession of religion.
3. Nor performing outward duties.

2. Positively.

But the conformity of the heart and life of man to the revealed will of God.

1. Of the heart, and its affections.
2. The life, and its actions.

II. To be so, is *great gain*; we gain,

1. Riches.

1. The Son of God our Redeemer.
2. The Spirit our Comforter.
3. The Word our Counsellor.
4. The promises our supporters.
5. The angels our ministers.
6. God to be our God.

USE.

Labour after this *gain*.

Considering,

1. These are true riches, others deceitful, *Matt. xiii.*
22. *Eccles. iv. 8.*

2. These are necessary riches, others impertinent and unprofitable, *Prov.* xi. 4.
3. These are constant, others uncertain, *Prov.* xxiii. 5.
4. These safe, others dangerous, 2 *Tim.* iv. 10.
5. These durable, others fading, *Prov.* viii. 18.
6. Have these first, and you are sure of the others, so far as they are good for you, *Matt.* vi. 33.
2. Honour, 1 *Sam.* ii. 30. *Prov.* xii. 26. *Num.* xiv. 24.
1 *Pet.* ii. 7. Ὑμῶν οὖν ἡ τιμὴ τοῖς πιστεύουσιν.
3. Pleasure.

III. We must add *contentment* to *godliness*.

What is *contentment*?

A gracious disposition of the soul, whereby it rests fully satisfied with whatsoever condition God is pleased to place it in: to it is requisite,

1. That we be not carkingly careful about the things of this life, *Matt.* vi. 25.
2. That we do not murmur at any providence that befalls us.
3. That we acquiesce in all God's dispensations towards us, 1 *Sam.* iii. 18.
4. So as to give God thanks for every thing, 1 *Thess.* v. 18.
Job i. 21.

MOTIVES to it.

Consider,

1. God's sovereignty, *Psa.* xxxix. 9.
2. His wisdom.
3. The mercies thou hast are more than thou deservest, *Lam.* iii. 39.
4. The judgments are no more than thou deservest, *ibid.*
5. They are far less.
6. By discontent thou makest thy condition miserable; it is a misery, as well as sin.
7. By contentment thou mayest make it happy.
8. By it thou mayest make a virtue of necessity; submit thou must.
9. Whatsoever condition thou art in, it is for thy good, *Rom.* viii. 28.
10. *Godliness* itself is no *gain*, without *contentment*.

MEANS.

1. Often bethink thyself of the vanity of the world, which thou hast no cause to trouble thyself so much about.
2. Accustom thyself to use the world as if thou usedst it not, 1 *Cor.* vii. 30.
3. Think more of what thou hast, than of what thou hast not.
4. Often meditate upon the fulness and all-sufficiency of God.

2 TIMOTHY ii. 19.

And, Let every one that nameth the name of Christ depart from iniquity.

EVERY one that nameth the name of Christ should depart from iniquity.

I. What is it to *name the name of Christ*?

1. To be baptized in His name.
2. The profession of faith in Him.
 1. As our Saviour, *Acts* iv. 12.
 2. As our Master, *John* xx. 28.
 3. As our Mediator and Advocate, 1 *Tim.* ii. 5.

II. What is *iniquity*?

The transgression of the law, 1 *John* iii. 4.

1. Not the ceremonial, *Acts* xv. 24, 25, 28.
2. Nor the judicial,
3. But the moral, law, *Deut.* iv. 13.

III. What is it to *depart from iniquity*?

1. We are born in sin, *Psa.* li. 5. *Eph.* ii. 3.
2. Sin is natural to us, and always present with us, *Rom.* vii. 17, 18.

3. When we leave sin, we depart from it; which we are to do,

1. Wholly, from all sin, 1 *Thess.* v. 22.

2. Constantly, *Prov.* xxiii. 17.

3. Obedientially, *Gen.* xxxix. 9.

IV. Why should Christians *depart from sin*?

1. Because we promised it in baptism.

2. Christ died on purpose to save us from sin, *Acts* iii. 26.

3. The sins of Christians are greater than the sins of other men.

For they are,

1. Against greater lights, *John* iii. 19.

2. Greater mercies, *Isa.* i. 2, 3, 4.

3. More frequent reproofs, *Prov.* i. 24, 25.

4. They more dishonour God and Christ, *Heb.* vi. 6.

5. They grieve the Spirit of God more, *Eph.* iv. 30.

USES.

1. Repent of your former sins.

1. Universally, *Psa.* li. 3, 4.

2. Cordially, *Joel* ii. 12, 13.

3. Constantly, *Jer.* viii. 6.

2. *Depart from iniquity.*

1. Motives. Consider,

1. What a precious soul you defile by it, *Tit.* i. 15.

2. What a glorious God you offend, *Jer.* xlv. 8.

Who is,

1. Great, *Isa.* iii. 8. *Jer.* v. 22.

2. Just, *Ex.* xxxiv. 7.

3. Powerful.

4. Merciful, *Psa.* cxxx. 4.

3. How little good you get by sin.

1. No real pleasure.

2. No real profit, *Rom.* vi. 21.

3. No real honour.

4. How many precious mercies it deprives you of.

1. The favour and acceptance of God, *Isa.* lix. 2.

2. The answer of your prayers, *Psa.* lxvi. 18.

3. The peace of conscience, *Isa.* xlviii. 22.

4. True joy and communion with God, 2 *Cor.* i. 12.

5. How many curses and miseries it brings upon you.
 1. Upon what ye are.
 2. Upon what ye do.
 3. Upon what you have, *Mal.* ii. 2. *Deut.* xxviii. 15, 16.
6. Whom you imitate by sin. Satan, *John* viii. 44.
7. Unless you depart from sin, you must depart from God, *Matt.* xxv. 41.
8. What dreadful torments are provided for such as continue in sin, *Matt.* xxv. 46. *2 Thess.* i. 9.
2. Means.
 1. Meditate often on these motives.
 2. Beg of God grace to do it.
 3. Lay hold on the merits of Christ, *Acts* iii. 26.
 4. Live always as under the eye of God, *Psa.* cxxxix. 6, 7, 8.
 5. Often think of the judgment to come.
 6. Avoid the occasions of temptations to sin.
 7. Employ yourselves continually in what is good, so as to live like Christians, *Eph.* iv. 1. *Col.* i. 10.

2 TIMOTHY iv. 7, 8.

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

ST. PAUL was now near his end, at least in his own apprehension, *ver.* 6.

Hence he reflects upon his life, *Isa.* xxxviii. 3, and finds

that he can give a good account of it, and so expects happiness. *I have fought a good fight.*

The words contain a description of a Christian's state in this life and the next.

I. In this life. The Christian's life is a warfare; and,

1. He *fights a good fight*; good, because in a good cause, and because it is well fought.

A good fight. A Christian's life is frequently compared to a warfare.

Christ, the Lord of Hosts, our Captain, *Heb.* ii. 10; we are listed under Him at baptism.

We fight for

God and our own souls.

Against

1. The flesh, *Gal.* v. 17. *Rom.* viii. 7. *Jam.* iv. 1.

2. The world, 1 *John* ii. 15, 16.

3. The devil, *Eph.* vi. 12.

Our armour described, *Eph.* vi. 13, 14, 15, 16.

This *fight* every Christian fights well, according to the rules and methods that our Captain hath taught us.

2. He *finisheth his course*, or race set before him, 1 *Cor.* ix. 24, 25, 26.

Going through,

1. All duties, *Ps.* cxix. 6.

2. All relations,

3. All conditions, according to the rules of the Gospel, *John* xvii. 4. *Philip.* ii. 12.

3. He *keeps the faith*, which may be understood,

1. Of his faithful discharge of his trust. *Fidem suscepti officii in finem usque servavi.*—*Hieron.* [in *Ep.* ii. *ad Tim.* iv. tom. xi. p. 1063, D.]

2. Of faith objectively. He continued sound and orthodox in his faith, *Eph.* iv. 14.

3. Of faith subjectively. He always kept his faith and trust fixed upon God, *Rom.* iv. 20.

II. In the other world, (the reward of this warfare) where the apostle was fully persuaded he should be recompensed and happy, 2 *Cor.* v. 4. *Rom.* viii. 37, 38.

Of which happiness he gives us

1. A character or description.

1. It is *a crown*, which being accounted the greatest thing upon earth, is often used to express the greatness of heaven's glory, *Jam.* i. 12. *1 Pet.* v. 4.

It is made up of the choicest jewels :

1. Perfect freedom from sin and misery, *Rev.* xiv. 13.
 2. The company of the best creatures, *Heb.* xii. 23.
 3. The presence of Christ, *John* xvii. 24.
 4. The love and favour of God.
 5. All happiness in Him.
 6. Eternal, *1 Pet.* v. 4.
2. *A crown of righteousness*, perfect righteousness, the best jewel, the pearl of price, *Heb.* xii. 23.
 3. *Laid up*, from the beginning of the world, *Matt.* xxv. 34. *John* xiv. 2.
 4. *For me*, *Gal.* ii. 20.

2. The Author.

1. His title, the *Lord*, Christ, *Matt.* xxviii. 6. *Eph.* i. 20, 21.
2. His office, a *judge*, *2 Cor.* v. 10.
3. His faithfulness in His place, *righteous*, *Gen.* xviii. 25.
4. His manner of bestowing this crown, by way of *gift*, *Rom.* vi. ult.
5. The time when, *at that day*, *Acts* xvii. 31.

3. The largeness and extent of this crown ; given, *not to me only, but unto all them also that love His appearing.*

To all true Christians, here described by those *that love Christ's appearing.*

1. That love and prefer Him before all things in this world, *Matt.* x. 37.
2. Desire and long for His appearing, that they may see Him, and live with Him, *Philip.* i. 23.
3. Prepare themselves, so that they may be always ready for it, *Luke* xxi. 34.

TITUS ii. 11, 12.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

It is the grace of God that bringeth salvation.

Επάγει καὶ τὴν αἰτίαν δικαίαν.—Chrysost. [in *Ep. ad Tit.* Hom. v. tom. xi. p. 757, B.]

1. What is the grace of God?

Grace is taken sometimes,

1. For the grace of God in us, 2 *Cor.* xii. 9. 2 *Pet.* iii. 18.
2. For the grace of God towards us, *Rom.* iii. 24.
3. For the doctrine of the Gospel, *Acts* xx. 32. These two last come both to one, and may be both understood in this place.

2. How doth this grace bring salvation?

1. Negatively.

1. Not so as to exclude Christ's satisfaction, 1 *John* ii. 2.
2. Not so as to exclude our duty.

2. Positively. So as to be the sole cause of our salvation; so that what was done in order to our salvation was only from grace; as,

1. To send Christ, 1 *John* iv. 10. *John* iii. 16.
2. Satisfaction, *Gal.* ii. 20.
3. Election, *Rom.* xi. 5, 6. *Eph.* i. 5.
4. Vocation, 2 *Tim.* i. 9.
5. Regeneration, 1 *Pet.* i. 3.
6. Justification, *Rom.* iii. 24.
7. Sanctification, *Tit.* iii. 5.
8. Glorification, *Rom.* vi. 23.

USES.

1. No place for merit.
2. Ascribe all to God's grace.
 1. That He begins it in us.
 2. Carries it on for us.
 3. Gives the perfection of it to us.
3. Be you as dutiful to God as He is merciful to you.

II. This grace *hath appeared to all men* now.

1. Under the Law it appeared but to some.
 1. To Adam, *Gen.* iii. 15.
 2. Abraham, *Gen.* xvii. 1, 2.
 3. Moses, *Deut.* xviii. 15.
 4. The prophets, *Isa.* liii.
 5. The children of Israel only, *Acts* xiv. 16.
2. Under the Gospel, *all* are made acquainted with it.
 1. Men of all nations, *Gal.* iii. 28. *Col.* iii. 11.
 2. Men of all ages.
 3. Men of all conditions, *Gal.* iii. 28.

USE.

Bless God that it hath appeared to you, *Matt.* xi. 25.

III. This grace teacheth us to *deny ungodliness and wordly lusts.*

1. *Ungodliness.*

1. What is it *to deny ungodliness?*

This denying, according to *St Chrysostom*, [*in Ep. ad Tit. Hom.* v. tom. xi. p. 757, F.] denotes πολλήν τὴν διάστασιν, πολὺ τὸ μῖσος, πολλήν τὴν ἀποστροφὴν.

1. A distance off of it.
2. A hatred against it.
3. An aversion from it.

2. What is *ungodliness?*

1. That which is against God's word.

Ἀσέβειαν τὰ δόγματα φήσι.—*Id.* [*Ibid.* p. 758, A.]
2 *Pet.* ii. 1.

2. Against His worship.

1. Ignorance of Him, *Hos.* iv. 1, 6.
2. Impenitence, *Acts* xvii. 30.
3. Unbelief, *Mark* i. 15.
4. Idolatry. *Second Commandment.*
5. Superstition, *Col.* ii. 23.

6. Taking His name in vain. *Third Commandment.*
7. Profaning His sabbaths. *Fourth Commandment.*
8. Contempt of His word and ordinances.
9. Hypocrisy, 1 *Pet.* ii. 1.
10. Despair, *Isa.* lv. 1, 7. *Matt.* xi. 28.

USES.

1. Hence see the error of the Antinomians, *Rom.* iii. 31.
 2. Let us follow the teachings of grace.
Considering,
 1. This grace *hath appeared* to you.
 2. It *appeared* to this end, that we might *deny ungodliness.*
 3. Unless we learn the lessons which grace teacheth, we shall not enjoy the happiness which it promises.
 3. Let us live according to it.
2. *Worldly lusts.*
 Ἀσέβειαν πὰ δόγματα φήσι, καὶ κοσμικὰς ἐπιθυμίας, τὸν βίον τὸν ἐναγῆ.—*Id.* [*ibid.*]
 What are *ungodly lusts*? 1 *John* ii. 16.
1. The lusts of the flesh.
 1. Uncleanness; forbidden in the *Seventh Commandment*, *Matt.* v. 28. *Job* xxxi. 1.
 1. It is a burning sin, 1 *Cor.* vii. 9.
 2. An infatuating sin, *Hos.* iv. 11. *Prov.* ii. 18, 19.
 3. Polluting, 1 *Cor.* vi. 18.
 4. A sacrilegious sin, 1 *Cor.* vi. 19.
 5. Injurious to others.
 6. A beastly sin.
 7. An heathenish sin, 1 *Thess.* iv. 5.
 8. Peculiarly provoking, *Rom.* i. 24.
 9. It is the root of other sins, *Rom.* i. 29.
 - Πορνεία and πονηρία.
 10. It is a sin that will certainly bring vengeance upon the soul.
 1. Spiritual, *Rev.* xxii. 11. It wasteth the body and disquieteth the conscience, *Psa.* li. 8.

2. Temporal; upon,

1. The body; witness the stinking breath, loathsome botches, enflamed blood, putrified flesh, and speedy age, and oft, short life of the guilty.

2. Name, *Prov.* vi. 33.

3. Estate, *Job* xxxi. 12.

3. Eternal, *Heb.* xiii. 4. *Prov.* ix. 18.

2. Drunkenness.

1. What is it?

The immoderate drinking of any liquor, to the depriving ourselves of the use of reason, *Hos.* iv. 11. *Isa.* v. 11. *Luke* xxi. 34.

2. How great a sin?

1. It deprives us of reason.

2. It unfits us for duty, *Luke* xxi. 34.

3. It razeth out the image of God, and stampeth the image of beasts upon us.

4. It is the womb of all other sins.

5. It is a frequently threatened sin, *Isa.* v. 11. *Prov.* xxiii. 29, 30. *Isa.* v. 22.

6. A body-distempering sin.

7. A soul-damning sin, 1 *Cor.* vi. 10.

2. The lust of the eye, or covetousness.

1. What is it?

Avaritia qua plus appetit quisque quam sat est.—

Aug. [*in Ps.* cxviii. tom. iv. P. 2. p. 1304, E.]

It is the inordinate love of riches; which may be committed,

1. *In divitiis appetendis. Tenth Commandment.*

2. *Acquirendis*; as,

1. To the matter; when we get what we ought not, as in oppression, simony, extortion, 1 *Kings* xxi. 2, 13.

2. The manner of our getting them, *Prov.* x. 2; xxviii. 8.

3. Our carking care in it, *Isa.* v. 8, so as to neglect our duty.

4. The end; only for themselves, or some evil end, *Jam.* iv. 3.

3. *In retinendis*, 1 *Tim.* vi. 17, 18.
2. How great a sin is it?
 1. It turns off our love from God, 1 *John* ii. 15.
 2. It is gross idolatry, *Eph.* v. 5. *Col.* iii. 5.
 3. It renders a man's life miserable and uncomfortable, 1 *Tim.* vi. 10.
 4. The root of all evil, 1 *Tim.* vi. 9, 10. As the apostle joins thieves and drunkards together, 1 *Cor.* vi. 10. And therefore, "he that maketh haste to be rich shall not be innocent," *Prov.* xxviii. 20.
 5. It will hinder us from looking after better riches, 1 *Cor.* vi. 10, 11. First, flee earth, then follow heaven, *Matt.* vi. 19.
 6. It will keep us out of heaven, 1 *Cor.* vi. 10.
 7. It will throw us into hell, *Rev.* xxi. 8.
3. The pride of life.

There is a twofold pride to be denied.

 1. Against God, *Mic.* vi. 8. *Jam.* iv. 6, 7. So as,
 1. To look upon ourselves as nothing in comparison of Him, *Isa.* xl. 6, 15, 17.
 2. To admire the wonderful works of God, *Rom.* xi. 33, 34.
 3. To acknowledge ourselves as guilty before God, *Rom.* iii. 19. *Luke* xviii. 11.
 4. To submit to the judgments of God, 1 *Sam.* iii. 18. *Job* i. 21. *Rom.* ix. 20.
 5. To ascribe all our mercies to the goodness and grace of God, 1 *Chron.* xxix. 14. *Deut.* viii. 14, 17.
 6. Holy fear and dread in the presence of God, *Gen.* xxviii. 10, 17. With an apprehension of our own vileness, *Gen.* xviii. 27.
 2. Towards men.
 1. Not to affect high places, *Matt.* xxiii. 5, 6.
 2. Not to carry ourselves above our degrees, *Matt.* xxiii. 12. *Rom.* xii. 3.
 3. Not to commend ourselves, 2 *Cor.* x. 12.
 4. Patiently to undergo reproaches, 2 *Cor.* xii. 10. 2 *Sam.* xvi. 10.

5. An esteeming of others better than ourselves,
Philip. ii. 3.

6. Not to aspire at high things, *Ps.* cxxxi. 1.

IV. *And live soberly.*

What duties we owe ourselves, our souls especially.

1. Love. Some love,

1. Sin, above themselves ; as,

1. The swearer, *Job* xxxv. 3.

2. The impatient, *Eccles.* vii. 8, 9.

3. Malicious.

2. Their lusts, as the adulterer and drunkard.

Σωφροσύνη οὐ τοῦτο μόνον ἐστὶ, τὸ πορνείας ἀπέχεσθαι, ἀλλὰ
καὶ τῶν λοιπῶν παθῶν ἔκτος εἶναι.—*Chrysost.* [*in Ep.*
ad Tit. Hom. v. tom. xi. p. 758, B.]

3. The world, Ὁ χρημάτων ἐργῶν οὐ σώφρων.—*Id.* [*ibid.*] As,

1. Such as think more, *Matt.* vi. 21.

2. Work more, *Ps.* cxxvii. 2.

3. Are troubled more, about the world, than their souls.

2. Care, to keep ourselves from evil and danger.

1. Sin, *Lam.* i. 5.

2. Satan, 1 *Pet.* v. 8.

3. The wrath of God, *Heb.* x. 29.

3. To furnish ourselves with true riches.

1. Rich in Christ, *Eph.* iii. 8.

2. Rich in grace, *Jam.* ii. 5.

3. Rich in good works, 1 *Tim.* vi. 18. *Rev.* xiv. 13.

4. To advance ourselves to true honour and dignity, *Isa.*
xliii. 4.

5. To allow ourselves true pleasure and delight, *Philip.*
iv. 4.

1. In the promises, *Ps.* ii. 2. *Isa.* xliii. 2, 3.

2. In the properties of God.

6. To provide for ourselves for the future, *Matt.* vi. 20.

V. *Righteously.* Under which are contained the duties we
owe to our neighbours.

1. Thou shalt love thy neighbour as thyself, *Lev.* xix. 18.

Matt. xxii. 39. *Gal.* v. 14.

That is,

1. That we wish not our neighbours more hurt than
ourselves.

2. That we wish them as much good as ourselves.
3. That we do also endeavour to do them good, as much as in us lies, *Gal.* vi. 10.
4. That all this proceeds from a sincere affection to them.
2. Love your enemies, *Matt.* v. 44.
Considering,
 1. God loved you when enemies, *Rom.* v. 8, 10.
 2. Unless you love your enemies, ye do no more than heathens, *Matt.* v. 46.
 3. The same God commands this as commanded other things.
3. "Wherefore, putting away lying, speak every man truth with his neighbour," *Eph.* iv. 25.
Considering,
 1. Every lie proceeds from the devil, *John* viii. 44.
 2. It is just contrary to the nature of God, *Tit.* i. 2.
 3. It is a sin against nature, the tongue being *index animi*.
Non aliquando committet [cultor Dei], ut lingua, interpretres animi, a sensu et cogitatione discordet.—Lactant. [Div. Inst. vi. 18.]
4. "Lying lips are an abomination to the Lord," *Prov.* vi. 17; xii. 22.
5. They will certainly be punished, *Prov.* xix. 5, 9.
6. They are particularly marked out for hell, *Rev.* xxi. 8; xxii. 15.
7. For we are all brethren, *Eph.* iv. 25.
4. Restore what thou hast taken wrongfully from thy neighbour, *Lev.* vi. 2, 3, 4; for,
 1. We have examples of it: Jacob, *Gen.* xliii. 12; Zachæus, *Luke* xix. 8.
 2. He that will not restore what he got by sin, still lives in the sin he got it by, not repenting of it.
Casuists say, *Non remittuntur peccata, donec restituantur ablata*.
5. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him," *Lev.* xix. 17. *Matt.* xviii. 15.
 1. Otherwise thou makest thyself guilty of the sin.

Χειρουργία τῶν τῆς ψυχῆς παθῶν.

2. Hereby thou mayest save a soul, *Jam.* v. 20.
3. Charity itself commands it, *Ex.* xxiii. 4, 5.
4. Thou shalt be rewarded for it, *Prov.* xxiv. 25. *Dan.* xii. 3.

Obj. 1. They may be angry.

Ans. Better they than God.

Obj. 2. Thou mayest do them no good.

Ans. Thou knowest not that.

Obj. 3. We must not cast pearls to swine, *Matt.* vii. 6.

Ans. Not if they will turn again and rend you.

6. Receive reproof,

1. Patiently, *Heb.* xiii. 22.
2. Thankfully, 1 *Sam.* xxv. 32. 1 *Thess.* v. 13.
3. Effectually.

MOTIVES.

1. "He that hateth reproof is brutish," *Prov.* xii. 1; whereas he that regardeth it is wise, *Prov.* xv. 5.

Κυνὰς δὲ ἐνταῦθα, τοὺς ἐν ἀσεβείᾳ ζῶντας ἀνιάτῳ, καὶ μεταβολῆς τῆς ἐπὶ τὸ κρεῖττον οὐκ ἔχοντας ἐλπίδα [ῥνίξατο].—

Chrysost. [*in Mat. Hom.* xxii. tom. vii. p. 287, D.]

2. He that despiseth reproof despiseth the ordinance of God, *Prov.* i. 30.
3. It is a good sign of a gracious heart for a man to take reproof well, *Ps.* cxli. 5. *Prov.* xv. 31, 32.
4. You must answer for the reproofs you have had, *Hos.* v. 2. *Prov.* i. 24.
5. "He that hateth reproof shall die," *Prov.* xv. 10; xxix. 1: and therefore said the prophet to Amaziah, 2 *Chron.* xxv. 16.
6. "He that regardeth reproof shall be honoured," *Prov.* xiii. 18.
7. "I exhort, therefore, that first of all prayers," &c. 1 *Tim.* ii. 1. *Matt.* v. 44.
8. Do to others as you would have others do to you, *Matt.* vii. 12. *Luke* vi. 31.

Quod ergo tibi non vis fieri, noli alteri facere. Judicas enim malum esse in eo quod pati non vis: et hoc te

cogit nosse lex intima, in ipso tuo corde conscripta.—

Aug. [in Ps. lvii. tom. iv. p. 541, B.]

9. Be not angry at thy brother, so as to sin against God,

1. Without cause, *Matt. v. 22.*

2. Too highly, *Gen. xlix. 7.*

3. So as to break forth into curses, *Ps. cvi. 33.*

4. To a wrong end, *Prov. xxi. 24.*

5. Be not long, *Eph. iv. 26.*

10. Pass not rash judgment, that is, without cause, *Matt. vii. 7.*

1. It is a sin against nature.

2. It is a robbing thy neighbour of the good opinion he hath right to, till forfeited.

3. It is a usurping the power of God, *Rom. xiv. 10. Ps. L. 6.*

11. Do not reproach one another.

1. This is forbidden by God, *Jam. iv. 11.*

2. It is robbing thy neighbour of the choicest jewel he hath, *Eccles. vii. 1. Prov. xxii. 1.*

12. Revenge not thyself; for,

1. It is forbidden, *Prov. xx. 22. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.*

2. This is also a usurping the power of God and His prerogative, *Deut. xxxii. 35. Rom. xii. 19.*

13. Offend not thy weak brother, *Matt. xviii. 7.*

But,

1. For fear of offence, you must not omit any duty, *Matt. xv. 12.*

2. Nor commit any sin, *Rom. iii. 8.*

3. In indifferent things we must be sure not to scandalise them, *1 Cor. viii. 13. Rom. xiv. 21.*

14. "Thou shalt not kill," *Ex. xx. 13.*

1. Not to do any thing that may endanger the health or life of another, *Lev. xix. 14.*

2. Not be angry at him, *Matt. v. 21, 22.*

3. Not to hate him, *1 John iii. 15.*

15. "Thou shalt not steal," *Ex. xx. 15.*

That is,

1. Not deal falsely, *Lev. xix. 11, 35, 36.*
2. Not to defraud another, *ver. 13*; or overreach in bargains.
3. Not lie, *Lev. xix. 11.*
16. "Thou shalt not covet." He is covetous,
 1. That takes too much thought about the world, *Matt. vi. 25, 33. Luke xii. 22, 23, 29.*
 2. That grudges God any of his time, *Amos viii. 5.*
 3. He that had rather hoard up his estate than lay it out for God, *Prov. xix. 17.*
 4. He that had rather part with Christ than his estate, *Matt. xix. 22. 2 Tim. iv. 10.*
 5. He that omits any duty, or commits any sin, for the gaining of the world, *Isa. v. 8.*
 6. He that is more knowing in the world than about his soul, *Jer. iv. 22.*
 7. Whose heart, even in holy duties, is about his covetousness, *Ezek. xxxiii. 31.*
 8. Who makes it his business to get the world, contrary to Christ, *Acts x. 38.*

For the avoiding this sin,

1. Meditate on the vanity of the world.
 2. Think oft of eternity, *Luke xii. 21.*
 3. Pray to God to draw off thy heart from the world, *Psa. cxix. 36.*
 4. Study the promises, *Heb. xiii. 5, 6.*
- VI. *Godly.* Which contains under it our duties to God.
1. Know thou the God of thy fathers, *1 Chron. xxviii. 9.*
 1. He that knows not God is like a brute, *Psa. xxxii. 9.*
 2. Worse than a brute, *Isa. i. 3.*
 3. Ignorance is the mother of mischief, *1 Cor. ii. 8.*
Therefore do you not fear and love Him, because [you do] not know Him.
 4. Until thou knowest Him thou canst never serve Him.
- Therefore so know Him as to have no other Gods before Him, *Ex. xx. 3*; that is, acknowledge Him to be God, *Ex. xx. 2.* The only God, *Deut. iv. 39.* Wherefore serve Him, and Him alone, as God.

2. Submit yourselves to God, *Jam.* iv. 7. 1 *Sam.* iii. 18.

Consider,

1. His sovereignty.
2. His wisdom, 2 *Pet.* ii. 9.
3. His goodness.

3. And thou shalt love the Lord thy God with all thy heart, soul, might, *Deut.* vi. 5.

1. So as to prefer His love before all things, *Philip.* iii. 8.
2. Never to offend Him for the love of any thing else.
3. So as to love nothing in comparison of Him, *Matt.* x. 37. *Luke* xiv. 26.
4. So as to be more troubled at the loss of His favour than any thing else.
5. To be more grieved for others offending Him than ourselves, *Ps.* cxix. 136.
6. So as to keep His commandments, 1 *John* v. 3. *John* xiv. 15; xxi. 15, 16.

Love God; considering,

1. How good He is in Himself, *Luke* xviii. 19.
2. How good He hath been to you, *Ps.* cxix. 68.
4. "Let Him be your fear, and let Him be your dread," *Isa.* viii. 13. *Prov.* xxiii. 17.
1. Negatively.
 1. Not so as to run from God, *Gen.* iii. 8, 10.
 2. Not only His wrath, *Jam.* ii. 19. *Rom.* viii. 15.
2. Positively.
 1. To fear the majesty and excellency of God, *Gen.* xxviii. 16, 17.
 2. To fear the loss of His favour, *Ps.* xxvii. 9.
 3. To fear, so as to hate, evil, *Prov.* viii. 13; xvi. 6.

Even to fear to offend Him.

 4. So as to keep His commandments, *Eccles.* xii. 13.
 5. So as not to baulk any duty for fear of men, *Jer.* i. 7, 8, 17. 1 *Pet.* iii. 14. *Matt.* x. 28.
 6. So as never to speak of Him, but with fear and reverence, *Deut.* xxviii. 58.
5. "Ye that fear the Lord, trust in the Lord," *Ps.* cxv. 11.
 1. So as to rely upon Him for salvation through Christ, *Matt.* xii. 21.

2. So as firmly to expect the accomplishment of all His promises, *Ps.* cxix. 42.
3. So as to make use of the means, howsoever, that God hath appointed, *Heb.* x. 22, 23, 24.
4. Yet so as not to trust in these means, *Est.* iv. 14.
5. So as to press boldly through all difficulties that lie in our way to duty, *1 Cor.* xvi. 9.
6. "Rejoice in the Lord always, and again I say, rejoice," *Philip.* iv. 4.
 1. So as to rejoice in Him in the midst of all our troubles, *Hab.* iii. 18.
 2. To rejoice in Him in the midst of all our comforts.
 1. In His properties.
 2. His promises.
 1. What He hath promised upon earth, *Ps.* lxxxiv. 11.
 2. In heaven, *1 Cor.* ii. 9.
7. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," *1 Cor.* x. 31.
- "Thou shalt not make to thyself any graven image," *Ex.* xx. 4.

That is,

 1. Not to make any image of God with our hands, or in our minds, *Lev.* xix. 4 ; xxvi. 1.
 2. Not to worship any images made by others.

Ὁ δὲ δεύτερος κελύει, μηδενὸς εἰκόνα ζώου ποιήσαντας προσκυνεῖν.—*Joseph.* [*Antiq. Jud.* iii. 5. 5.]

Οὐ τιμῶμεν τὰ ἀγάλματα.—*Orig.* [*contra Cels.* vii. 66. tom. i. p. 741, A.]

Quare non est dubium, quin religio nulla sit, ubicunque simulacrum est.—[*Lactant. Div. Inst.* ii. 18.]
 3. To perform external and public worship to God alone.
- "Thou shalt not take the name of the Lord thy God in vain," *Ex.* xx. 7.
 1. Not to speak of God without reverence, *Deut.* xxviii. 58.
 2. Not to swear by it, *Jer.* iv. 2.
 1. Vainly, *Matt.* v. 34.

2. Rashly, *Eccles.* ix. 2.
 3. Falsely, *Jer.* v. 2.
 3. Not to profess religion vainly, 2 *Tim.* ii. 19.
- “Remember the Sabbath day, to keep it holy,” *Ex.* xx. 8.

1. Generally. Dedicate it wholly to the service of God; for it is moral, yea, one of the Ten, yea, before Moses, *Gen.* ii. 3. Hence the heathens could say,

‘Εξδόμη ἱερὸν ἡμᾶρ.—*Hesiod* [*Op. et D.* 768.]

‘Εξδομάτη δὴ πείτα κατήλυθεν ἱερὸν ἡμᾶρ.—*Homer.* [*Frag. ap. Clem. Alex.*]

Περὶ τῆς ἐξδομῆς ἡμέρας ἦν πάντες ἄνθρωποι ὀνομάζουσι.—*Theophil. Antioch.* [*ad Autol.* ii. 13. *ap. Justin. M.* p. 358, A.]

But now it is the first; *Dies ceremonialis, quies moralis.* It is, “Remember the Sabbath.”

Τῇ ἡλίου [λεγομένη] ἡμέρα.—*Justin. M.* [*Apol.* i. c. 67.]

2. Particularly.

1. Not to mind worldly business, *Isa.* lviii. 13.
2. To be present at the public worship of God.
3. To spend the rest of the day in prayers, meditations, reading, holy conference, and the like.

USE.

Live godly.

1. What *godliness*?

1. Scriptural, *Num.* xv. 40.
2. Obediential, 1 *Sam.* xv. 22.
3. Sincere, 2 *Tim.* iii. 5.
4. Universal, 1 *Pet.* i. 15. *Ps.* cxix. 6. *Luke* i. 6.
5. Constant, *Ps.* lxii. 8; cxix. 20.

2. What means must we use?

1. “Search the Scriptures,” *John* v. 39.
2. Above all keepings, keep thy heart, [מִכָּל-מִשְׁמֶרֶת מִכָּל-לֵבָב] *Prov.* iv. 23.
3. Set the Lord always before thee, *Ps.* xvi. 8.
4. Pray without ceasing, 1 *Thess.* v. 17.
5. Watch daily at Wisdom’s gates, and wait at the posts of her doors, *Prov.* viii. 34.

3. What motives ?

1. Godliness is profitable for all things, 1 *Tim.* iv. 8 ; vi. 6.
2. "The Lord hath set apart him that is godly for Himself," *Ps.* iv. 3.
3. "Be ye holy, for I am holy," 1 *Pet.* i. 16. *Lev.* xix. 2.
4. Without holiness, no man shall see God, *Heb.* xii. 14.
5. The righteous shall go into life eternal, *Matt.* xxv. 46.
6. *The grace of God hath appeared, &c. Tit.* ii. 12.

TITUS ii. 13.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

I. THE expectation of glory promised in heaven, should stir us up to perform the duties enjoined us on earth.

1. What is the blessedness ?

1. Freedom from evil.

1. Of sin.

1. Guilt.

2. Strength, *Heb.* xii. 23.

2. Punishment.

1. The wrath of an offended God.

2. The temptations of a subtle devil.

3. The gnawings of a guilty conscience, *Mark* ix. 44.

4. The company of damned spirits, *Matt.* xxv. 41.

5. The fear of future misery.

2. The enjoyment of good.

1. God ; so as,

1. To know Him perfectly, *John* xvii. 3.
2. Love Him.
3. Rejoice in Him perfectly.
2. Christ, *John* xii. 26; xvii. 24. *Rev.* iii. 20.
3. Glorified saints and angels, *Heb.* xii. 23.
2. This glory may be expected; for,
 1. God propounds it as a motive to duty, *Rev.* ii. 10.
Matt. v. 12. *Jam.* v. 7.
 2. The saints have still done it: St. Paul, *Philip.* iii. 14.
1 Cor ix. 27. Moses, *Heb.* xi. 26.
 3. Our Saviour Himself did so, *Heb.* xii. 2.
 4. Consider, the nature of glory is grace and duty.
3. How must we expect it?
 1. Not as merited by ourselves, but purchased by Christ.

Οὐδεὶς γάρ τοιαύτην ἐπιδείκνυται πολιτείαν ὥστε βασιλείας ἀξιοθῆναι.—*Chrysost.* [*in Ep. ad Col. Hom.* ii. tom. xi. p. 336, E.]

Οὐκ ἐστὶ μισθὸς ἔργων ἡ βασιλεία τῶν οὐρανῶν, ἀλλὰ χάρις δεσπότου πιστοῖς δούλοις ἡτοιμασμένη.—*Marc. Erem.* [*Opusc.* ii. 2.]

Quid sunt merita omnia ad tantam gloriam?—Bernard. [*Serm.* i. *in Annunt. B. Mar.* tom. i. p. 978, C.]
 2. Not as of debt, but gift, *Rom.* vi. 23.
 3. Not in this, but the life to come.
 4. Not doubtfully, but believingly and certainly, *Rom.* iv. 21; viii. 31.
4. What influence hath this upon our lives?
 1. Informing, *Job* xxi. 15.
 2. Attractive.
 3. Moral. All the reason a man should win, before he wears, the crown; and who would not perform any duty for such glory? Considering,
 1. Our duties are imperfect, glory perfect.
 2. Our duty for a time, glory eternal.

USES.

1. Reproof; that those that expect heaven, live so loosely.
2. Exhortation.
 1. You that expect glory, perform duty; for there

is an inseparable connexion between these two.

1. From the word of God, *Heb.* xii. 14.
2. From the justice of God.
3. From the reason of the thing.
2. You that would perform duty, expect glory, *Heb.* xii. 2.
3. Do ye all set upon your duty now, seeing there is so much happiness prepared for you.

II. Christ is the *great God*.

Μέγαν δὲ θεὸν ὠνομάσε τὸν Χριστόν.—*Theodoret.* [*in Ep. ad Tit.* ii. 13. tom. iii. p. 513.]

Ποῦ εἰσὶν οἱ τοῦ πατρὸς ἐλάττονα τὸν υἱὸν λέγοντες.—*Chrysost.* [*in Ep. ad Tit. Hom.* v. tom. xi. p. 759, C.]

It appears,

1. In that the same names are attributed to the Father and the Son.
 1. GOD, *John* i. 1; xx. 28. *Acts* xx. 28. 1 *John* v. 20. *Athanas. contra Arian.* [*Orat.* iii. 9. tom. i. p. 558, C, and 569, C], *Rom.* ix. 5. *Interea de Salvatore dicit; Qui est super omnia Deus benedictus in secula.*—*Ambros.* [*in Ep. ad Rom.* ix. 5. tom. ii. *App.* p. 79, D.]
 2. LORD, *Isa.* xl. 3. *John* i. 23. *Jer.* xxiii. 5, 6.
2. The same properties.
 1. Eternity, *Rev.* i. 17, 18. *Isa.* xlv. 6.
 2. Omniscience, *John* xxi. 17.
 3. Omnipresence, *Matt.* xviii. 20.
 4. Omnipotence, *Rev.* i. 8.
3. Works.
 1. Creation, *John* i. 3. *Col.* i. 16.
 2. Preservation, *Heb.* i. 3. *Col.* i. 17.
 3. Redemption, 1 *Tim.* ii. 6.
 4. Forgiveness of sins, *Matt.* ix. 2, 5, 6.
4. Honour, *John* v. 23.

USES.

1. Christ, as God, not inferior to the Father, though begotten.
2. Arians, Cerinthians, Photinians, Socinians, erroneous.

3. Honour the Son as God.

III. He is our *Saviour*, *Matt.* i. 21.

IV. He will *gloriously appear*.

1. That He will, *Acts* i. 11.

2. How, *Matt.* xxiv. 30. 1 *Thess.* iv. 16.

3. Why.

1. To raise the dead, *John* v. 28. 1 *Thess.* iv. 16.

2. To gather them together, *Matt.* xxv. 32.

3. To examine their actions, *Rev.* xx. 12.

4. To judge, and pass a final sentence upon them,
Matt. xxv. 41.

V. Seeing He will thus appear, "we should live soberly," &c.
Oh, how can that man but "live soberly, righteously, and
godly," that believes,

1. He must die, 2 *Pet.* iii. 11.

2. Rise again, *Job* xix. 25, 26.

3. Be summoned to appear before God.

4. Have all his actions reviewed, *Matt.* xxv. 42, 43.

5. Be judged according to them, 2 *Cor.* v. 10, 11.

6. He must live in hell, if he doth not, *Matt.* xxv. 46.

7. In heaven if he doth, "live soberly," &c.

USES.

1. Get your faith in these things increased.

2. Think often of them.

*Sive comedo, sive bibo, sive aliquid facio, semper vox
illa terribilis sonat in auribus meis, Surgite, mortui
venite ad judicium.—Hieron.*

*Sive legas, sive scribas, sive vigiles, sive dormias, Amos
tibi semper buccina in auribus sonet.—Id. [Ep.
lxvi. ad Pam. tom. i. p. 398, C.]*

TITUS ii. 14.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

I. [*Who gave Himself for us.*]

1. *Who*, Christ, God-man, God and man.

2. *Gave*.

1. Truly.

'Αληθῶς ἀπέθανε.—*Ignat.* [*Ep. ad Trall.* c. 9, 10.]

2. Voluntarily; what He did was all voluntary.

1. Incarnate.

2. Betrayed and apprehended, *John* xviii. 4, 5, 6.

3. Condemned, *John* xix. 11.

4. Crucified, *John* x. 18.

Emisit spiritum, non amisit.—*Ambros.* [*de Incarn.* c. 5. tom. ii. p. 712.]

Spiritum cum verbo sponte demisit.—*Tertull.* [*Apol.* c. 21.]

Non eam deseruit invitus, sed quia voluit, quando voluit, quomodo voluit.—*Aug.* [*de Trin.* iv. 13. tom. viii. p. 820, F.]

USE.

Serve Him voluntarily.

3. *Himself*, not gold, silver, calves, men, 1 *Pet.* i. 18, &c.

4. *For us.* That is,

1. Respecting the end; for our sins, *Gal.* i. 4.

2. In our steads, 1 *Pet.* iii. 18; iv. 1. *Rom.* v. 8.

5. *For us*, not Himself, not angels.

USES.

1. Give yourselves to Him.

2. Let this be a motive to deny ungodliness.

II. *That He might redeem us, &c.*

1. What, in iniquity?

1. The guilt.
2. Punishment. Consider,
 1. God gave man a law.
 2. Conformity to it is holiness, contrariety sin.
 3. Holiness had rewards promised, sin punishment threatened, *Gen. ii. 17.*
 4. Man breaks it.
 5. The first breach descends to posterity, *Rom. v. 18, 19.*
 6. All break it actually, *Eccles. vii. 20. 1 John i. 8.* so we stand obliged to bear the punishment.
 7. We being unable of ourselves, Christ gave Himself to redeem us from it.
2. How doth He *redeem us*?
 1. He became man.
 2. Submitted to the law perfectly.
 3. Underwent the wrath of God, and great misery, *Isa. liii.*
 4. This He did for our sakes.
 5. He thus suffering for us, we have satisfied the law in Him, 1 *Tim. ii. 6. Ἀντίλυτρον.*
 6. And so we are redeemed from iniquity.
3. How doth it appear?
 1. From Scripture, *Matt. i. 21. Acts iii. 26.*
 2. Reason; for He is our Saviour, to redeem us from hell, which He doth by redeeming us from sin.
4. How *from all iniquity*?
 1. Of all kinds.
 1. Original and actual.
 2. Omission and commission.
 3. Open and secret.
 4. Wilful and ignorant.
 2. Of all degrees.
 3. All ages.

USES.

1. Admire God's goodness, in accepting of Christ our surety, who might have come upon ourselves.
2. Bless Christ for giving Himself.
3. Forsake sins, seeing Christ died for them, 2 *Tim. ii. 19.*

4. Hasten to Christ.

5. "Live soberly, righteously, and godly."

III. *And purify to Himself, &c.*

One end of Christ's coming was to make us pure and holy.

1. What is it to be pure and holy?

1. There is an outward and federal, 1 *Cor.* vii. 14.

2. An inward and real, holiness.

Consisting,

1. In the forsaking of sin, 1 *Thess.* iv. 3.

1. With true humiliation for it.

2. An hearty loathing of it.

3. Steadfast resolutions against it, *Ps.* xvii. 3; xxxix. 1.

4. Strong desires to be perfectly freed from it, *Rom.* vii. 24.

2. In the performance of duty, or doing whatsoever is commanded.

1. Obedientially.

2. Sincerely.

3. Universally, *Ps.* cxix. 6. *Luke* i. 6.

4. Constantly, *Ps.* cvi. 3; cxix. 20.

2. How doth it appear that Christ came to make us holy?

1. From express Scriptures, *Eph.* v. 25, 26. *Acts* iii. 26. 1 *Pet.* ii. 24. 1 *John* i. 7. *Rev.* i. 5.

2. From necessary consequences from it.

For,

1. He came to save us from sin, *Matt.* i. 21.

2. From God's wrath, *Rom.* v. 1.

3. To bring us to heaven, 1 *Thess.* v. 10.

But,

1. Without holiness we should not enjoy heaven, though we could.

2. We could not, though we might.

3. How doth Christ make us holy?

1. In general, by pouring His Spirit upon us.

2. Particularly, by His Spirit,

1. He rectifies our judgments.

Mentibus non minus necessariam esse illuminationis

gratiam, quam oculis lumen.—*Aug.* [cf. *Aug. de Pecc. Meritis*, ii. 5. tom. x. p. 42.]

1. About God, *Luke* xviii. 19.
2. Sin.
3. Holiness, *Prov.* iii. 17.
4. Earth.
5. Heaven.
2. He mends the will, *Ezek.* xviii. 31 ; inclining it,
 1. To hate what the judgment rectified says is evil.
 2. To love what it says is good.
3. He orders the affections, enabling us to love, hate, grieve, desire, &c. the right, *2 Cor.* v. 17.
4. He directs our lives, *Jer.* x. 23.

USES.

1. Information.

1. Holiness is not of ourselves, *John* xv. 5.

Dei esse et ut bonum facere velimus, et ut bonum facere valeamus.—*Fulg.* [*de Prædest.* i. 9.]

Deus ergo qui homini pœnitentiam dat, ipse mutat hominis voluntatem.—*Id.* [*de Incarn.* c. xvii.]

2. The excellency of it.

2. Exhortation.

1. Labour after holiness ; which,

1. Is the image of God.
2. The perfection of the creature, *Eph.* iv. 24.
3. The beginning of happiness here.
4. The only way to happiness hereafter.
5. The end of all God's gracious dispensations towards us.

1. Of His election, *Eph.* i. 4.

2. Vocation, *1 Cor.* i. 2.

3. Possessions, spiritual and temporal.

4. Redemption.

2. Go to Christ for it, *1 Cor.* i. 30.

Consider,

1. None ever got it without Christ, *Acts* iv. 12.

2. None ever missed of it in Him.

But go by faith ; applying,

1. The virtue of Christ's death to the killing of your sins, fetching motives from His death.

2. The power of His resurrection, to the quickening you to holiness.

Fetching considerations,

1. From the efficient cause, *Rom.* viii. 11.
2. The end, to make intercession for us, *Philip.* iii. 20.

IV. *To Himself.*

Those that Christ purifies, He purifies *to Himself*; they are His own.

1. Man was created in a free estate, without subjection to any but God.
2. He sold himself to be a slave.
 1. To sin, *Rom.* vi. 17 ; vii. 14. 2 *Pet.* ii. 19.
 2. Satan, 2 *Tim.* ii. 26.
 3. The world.
 4. The flesh.
3. He is not able to redeem himself, but freely chose his slavery ; as St. Paul rejoiced in his bonds.
4. Christ therefore gave Himself as a ransom for him, 1 *Tim.* ii. 6, Ἀντίλυτρον. 1 *Cor.* vi. 20.
5. Those He thus redeemed, all the reason they should be His servants ; for,
 1. This is the only end why He redeemed them.
 2. The only recompense they can give.
 3. All the reason they should be His, seeing He made Himself theirs.
 4. It is in the nature of all purchases and redemptions, that they have the thing.

USES.

1. We are not our own, 1 *Cor.* vi. 19, 20.
2. We have nothing of our own.
3. Therefore, we ought to live wholly to God, and give to Him, (1 *Cor.* vi. 20.)
 1. What we are.
 1. Soul.
 2. Body.
 2. What we have.
 3. What we do.
 4. What we suffer.

V. *A peculiar people.*

Λαὸν περιούσιον. *Populum novum*, as the Syriac, [ܠܐܘܢ ܥܕܢ].

Deut. vii. 6 ; xiv. 2. הַקָּדוֹשׁ. LXX., περιούσιον, *Ps.* cxxxv. 4,

יְהוָה הַקָּדוֹשׁ. [LXX.] εἰς περιουσιασμόν. *Aquila*, εἰς περιούσιον. *Sym-*

machus, ἐξάίρετον.

1. Called by peculiar titles.

1. Kings and priests, *Rev.* i. 6. 1 *Pet.* ii. 9.

2. Honoured with peculiar relations.

1. God their Father, *Jer.* xxxi. 9. *Luke* xii. 32.

2. Husband, *Isa.* liv. 5. *Hos.* ii. 16.

3. The church their mother, *Gal.* iv. 26.

4. Brother, Christ, *John* xx. 17. *Rom.* viii. 29.

3. Invested with peculiar privileges.

1. God's ear is always open to them, *Matt.* xxi. 22.

2. All things work together for good, *Rom.* viii. 28.

4. Endowed with peculiar interests.

1. In all the promises of the Scripture.

2. The properties of God.

3. The merits of Christ.

4. The influences of the Spirit.

5. The prayers of the Saints.

5. Instated in a peculiar inheritance: a kingdom, *Jam.* ii.

5; eternal life, *Tit.* iii. 7; of God, *Heb.* xii. 22.

USES.

1. Honour them in a peculiar manner, *Gal.* vi. 10.

2. Live in a peculiar manner.

1. Love God with all thine heart, *Deut.* vi. 5.

2. "Love your enemies," *Matt.* v. 44.

3. "Be in the fear of God, all the day long," *Prov.* xxiii. 17.

4. "In every thing give thanks," 1 *Thess.* v. 18.

5. "Whether ye eat or drink, do all to the glory of God," 1 *Cor.* x. 31.

VI. *Zealous of good works.*

1. What are good works?

It is necessary,

1. The matter be good that is commanded, as sin is
ἀνομία.

[*Mariam nupsisse post partum*] non credimus, quia

non legimus.—*Hieron.* [*adv. Helvid.* c. 19. tom. ii. p. 227, A.]

1. From Scripture; to do what is not commanded, is forbidden, *Deut.* xii. 8, 32. *Num.* xv. 39. *Matt.* xv. 9.

2. Reason; there is no obedience where no command; search, therefore, the Scriptures. [*John* v. 39.]

2. The end be good.

1. Negatively.

Noveris itaque non officiis sed finibus a vitiis discernendas esse virtutes.—*Aug.* [*contra Julian.* iv. 21. tom. x. p. 596, B.]

1. Not only to keep up a custom.

2. Not to be seen of men.

3. Not to merit any thing from God.

1. No works thou dost, but there is sin in them.

2. All good from God, *Jam.* i. 17.

Tua peccata sunt, merita Dei sunt.—*Aug.* [*in Ps.* lxx. *Serm.* ii. tom. iv. p. 737, B.]

Merita omnia dona Dei sunt, et ita homo magis propter ipsa Deo debitor est, quam Deus homini.—*Bernard.* [*Serm.* i. in *An-nunt.* *B. Mar.* tom. i. p. 978, C.]

2. Positively.

1. To obey God.

Actio bona debet fieri sub ratione boni.

2. To glorify God, 1 *Cor.* x. 31. *Ps.* xvi. 8.

3. The manner of performance.

1. In judgment, *Rom.* x. 2. *Jer.* iv. 2.

2. In righteousness.

3. Faith, *Rom.* xiv. 23.

4. Obedience.

5. Zeal.

2. What to be zealous?

Ἐγὼν ἐραστὴν τε καὶ ζηλωτὴν.—*Theodore*t [*in Ep. ad Tit.* ii. 14. tom. iii. p. 513.]

Οὐχ ἀπλῶς ἔργων, ἀλλὰ ζηλωτὴν, τουτέστι, μετὰ προθυμίας πολλῆς ἐπ' αὐτὴν ἴοντα τὴν ἀρετὴν, μετὰ σφοδρότητος τῆς προσηκούσης.—*Chrysost.* [*in Ep. ad Tit.* *Hom.* v. tom. xi. p. 759, D.]

It implies,

1. To be willing to do them, 1 *Tim.* vi. 18, so as to love them, *Ps.* cxix. 127.
2. To be desirous of them, *Ps.* cxix. 131.
3. To study for them. *Studiosum bonorum operum*, 1 *Tim.* vi. 18.
4. To rejoice in them, *Ps.* cxii. 1 ; cxix. 143.
5. To stir up others to them, *Heb.* x. 24.

MOTIVES.

1. All works that are not good, are evil; and all evil works are,
 1. The works of the devil, 1 *John* iii. 8. *John* viii. 44. *Acts* v. 3.
 2. The works of darkness, *Eph.* v. 11.
 1. Because committed without light and knowledge; did you know their end, you would not do them.
 2. Because committed without fear and shame.
 3. Because rewarded with utter darkness, *Matt.* xxii. 13.
2. To do good, is to do as Christ did, *Acts* x. 38.
3. Like God, *Ps.* cxix. 68.
4. Good works will follow you into another world, *Rev.* xiv. 13.
5. Consider the vast difference there will be betwixt good and bad at the day of judgment, *Matt.* xxv. 23, 30.
6. Do well here, and receive well hereafter, *Ps.* xxxvii. 27.
7. It was one end of Christ's death to make us *zealous of good works*.

MEANS.

1. Get faith.

Οὐδέν ἐστιν ἔξω πίστεως ἀγαθόν.—*Chrysost.* [*de Fide*, tom. i. p. 826, B.] (Spurious, *Ben. Ed.*)

Quicquid sine fide præsumitur, non est ulla animi solida magnitudo, sed ventosa quædam inflatio, et tumor inanis.—*Bernard.* [*de Ascens. Serm.* v. tom. i. p. 263, G.]

Fides namque est bonorum omnium fundamentum.—*Aug.* [*de Fide*, tom. vi. App. p. 19, A.]

2. "Keep thy heart with all diligence," *Prov.* iv. 23.
Matt. xii. 35.
3. Walk always as in the presence of God, *Ps.* xvi. 8.
4. Think often upon the last judgment and review.

HEBREWS vii. 25.

Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

- I. It is by Christ that we come to God.
- II. They that thus come to God by Christ, He is able to save to the uttermost.
- III. Because He ever lives to make intercession for us.

I. It is by Christ that we come to God.

1. Who is that God to whom we come by Christ?

One whose essence is perfection, *יהוה*, *Ex.* iii. 14, and in whom all perfections are centered; one of infinite

1. Wisdom, 1 *Tim.* i. 17. *Heb.* iv. 13. *Ps.* cxxxix. 7.
2. Power, *Job* ix. 4; xi. 7. *Luke* i. 37.
3. Mercy, *Ps.* lxxxvi. 5, 15. *Ex.* xxxiv. 6.
4. Justice, *Ex.* xxxiv. 6.
5. Goodness, *Luke* xviii. 19.
6. Duration, *Ps.* xc. 2.

2. What is it to come to God?

It denotes,

1. Our coming from sin, from all sin.
2. Our giving up ourselves wholly to God; and so,
3. Coming into the favour of God.

3. Who is that Christ by whom we must thus come to God?

1. There is one God.

Εἷς θεός ἐστι σοφός, δυνατός θ' ἅμα καὶ πολύλογος.

Phocylid.

[*Frag. xiii. 48. Gaisford. Poet. Min. vol. i. p. 449.*]

2. Three Persons.

3. This one God and three Persons made all things.

4. After other things He made man, and that after His own image, *Gen. i. 26.*5. This man fell from that estate of happiness into sin and misery, *Eccles. vii. 29.*

6. Of himself he was unable to get out of it again.

7. Therefore, to manifest His love to him, one of the Persons, viz. the second in the Trinity, undertook to suffer for his sins, and so redeem him to happiness.

8. But seeing, as God, He could not suffer, Himself became man.

9. He so became man, as still to remain God.

10. And so is God and man in one person, *Isa. vii. 14.*4. Why is it only by this Christ we can come to God? *John xiv. 6.*

Because He alone was God and man; and therefore by whom

1. Our sins can be pardoned.

2. Our persons justified, *Gal. ii. 16.*

3. Our hearts purified.

4. Our God reconciled, *Rom. v. 1.*

USES.

1. Bless God,

1. For sending Christ to die for you, and for all He did.

2. For revealing Him to you, as at this time.

2. Come to God.

1. Motives. Consider,

1. God hath found out a way whereby ye may come unto Him.

2. God Himself came to you, that you might come to Him.

3. Unless you come unto Him, you cannot expect a blessing from Him.

4. Unless you come unto Him here, you must go from Him hereafter, *Matt.* xxv. 41.

5. Come to Him in time, and live with Him to eternity, *Matt.* xi. 28.

2. Directions. Come,

1. Sincerely.

2. Resolvedly, *Ps.* xxxix. 1.

3. Humbly, *Mic.* vi. 8.

4. Wholly.

5. Incontinently, *Ps.* xcv. 7.

6. Believingly; come in Christ, believing that through Him ye shall be accepted.

II. Christ is an all-sufficient Saviour, or *able to save us to the uttermost.*

1. What is it to *save to the uttermost*? *Εἰς τὸ παντελές.*

1. To the end; *in æternum*, as the Syr. [ܠܠܝܢ]

2. Perfectly; *ad extremitatem perfectionis*, as the Arab.

[إلى غاية الكمال], so that all comes from Him:

He can,

1. Begin it, *Heb.* xii. 2.

2. Carry it on.

3. Perfect our salvation, *Heb.* xii. 2.

2. How to the uttermost? He saves,

1. From all evil.

2. To all good.

1. From the evil,

1. Of sin.

2. Of misery.

1. From the evil of sin, *Matt.* i. 21. *Acts* iii. 26.

2. Evils in sin.

1. Guilt.

2. Strength. Christ saves from both.

1. From the guilt.

1. What is guilt? Know and consider, that sin

1. Depriveth thee of former innocency.

2. Polluteth with filth, *Matt.* xv. 20.

3. It turns the soul from God.

4. It offends God.

5. It transgresseth the law, 1 *John* iii. 4.

6. It deserveth punishment.

7. It actually obligeth a man to the bearing of it; and this is that we call guilt, when a man is actually obliged to punishment.
2. How doth it appear that Christ saves us from the guilt of sin?
 1. Because in Christ we are pardoned, which properly lies in taking away the guilt of sin, or its actual ordination to punishment, *Eph. iv. 32.*
 2. God is reconciled in Christ, *Rom. v. 1.*
 3. Our persons are justified in Christ, *Gal. ii. 16.*
3. How doth Christ do this to save us from guilt? By bearing the punishment which our sins obliged us to.

For the opening of this, consider,

1. Christ was God and man.
2. Both in one Person.
3. This God-man suffered, *Isa. liii. 3.*
 1. In His life,
 1. From Satan, *Matt. iv.*
 2. From men.
 2. At His death; yea,
 1. A cruel,
 2. A cursed, *Gal. iii. 10.*
 3. An ignominious, *Isa. liii. 3.*
 4. A voluntary, death; for He caused them to live, whilst they brought Him to death.
4. Seeing the Person thus suffering was God as well as man, these His sufferings were more and of a greater value than if all the men in the world had suffered.
5. These sufferings were only upon the account of men, *Isa. liii. 4, 5.*

Not,

 1. For Himself, *Heb. ii. 16.*
 2. The Angels.
 3. Devils.
6. Such as believe in this Christ, God accepts of His sufferings as undergone for their sins.

7. The punishment of their sins being thus undergone, their obligation to it is taken away, and so Christ saves us from the guilt of sin.

USES.

1. Information.

1. See here the odious nature of sin, *Ps. v. 9. Prov. xv. 8.*

2. The justice, mercy, and wisdom of God, in the pardon of it.

2. Exhortation.

1. Bewail those sins that Christ suffered so much for.

2. Endeavour to turn from them.

3. Lay hold upon Christ for the pardon of them.

Considering,

1. You are guilty of many and great ones, *Ezra ix. 6.*

2. There is not the least but deserves hell.

3. There is no way for them to be pardoned but by Christ.

4. Come to Christ, and He will save you from them.

III. But farther to explain the all-sufficiency of Christ to save us, let it be considered,

1. That Christ is able to make us holy.

1. What is holiness?

It is a sincere and constant obedience to all the commands of God.

1. It is the obedience; to which is required,

1. The knowledge of what is commanded.

2. The doing of what we know to be so commanded.

3. Our therefore doing it, because commanded.

Believe, *quia ipse dixit*; obey, *quia ipse voluit*.

2. It is sincere; for,

1. It is not necessary it should be perfect.

2. But it is that it should not be hypocritical; so that, if it be not sincere, it is not obedience.

To sincerity is required,

1. A right principle.
2. Right ends.
3. Constant, *Ps.* cxix. 112.
4. To the commands of God, not men.
5. To all the commands, *Ps.* cxix. 6.
 1. Of the Law.
 1. Of the first table.
 2. Of the second table.
 2. Of the Gospel, *Matt.* v. 44.
2. How doth it appear that Christ can make us holy?
 1. He is our sanctification, *1 Cor.* i. 30.
 2. He came on purpose, *Acts* iii. 26.
 3. He can bring us to heaven, *Heb.* xii. 14.
3. How doth Christ do this for us?

Know,

 1. All are sinners.
 2. None can make himself holy.
 3. Christ undertook it for us.
 4. And therefore pours forth His Spirit upon us,
 1. To enlighten our minds, *John* xiv. 26.
 2. To rectify our wills and affections.

USES.

1. Consolation, *Matt.* xi. 28.
2. Exhortation.

Endeavour after this holiness.

Considering,

1. What obligations God hath laid upon you to do it.
 1. He made you.
 2. Preserves you.
 3. Provides for you.
 4. And all to engage you to holiness.
2. What means He hath given you for the attainment of it.
 1. His ordinances.
 2. His providences, *Heb.* xii. 10.
3. How much Christ hath done to purchase it for you.
4. How miserable you are until you have it.

5. How happy with it.
 1. Like to God.
 2. A title to all His promises.
 3. An interest in all His properties, *Isa.* xlv. 24.
 4. And heaven your portion for ever.
2. Christ is able also to make us happy.
 1. What happiness?
 1. In this world.
 1. The pardon of sin, 1 *John* ii. 1.
 2. Strength against corruption.
 3. Power against temptation, *Luke* xxii. 32.
 4. Protection from evil.
 5. Direction in all conditions.
 6. A blessing in all dispensations.
 7. Increase of grace, 2 *Pet.* iii. 18.
 8. Access with boldness to the throne of grace, *Heb.* iv. 16.
 9. The favour of God, *Psa.* xxx. 5; lxiii. 3.
 10. The consolations of the Spirit.
 2. In heaven.
 1. Perfect freedom from all evil, *Rev.* vii. 17.
 2. A perfect subjection and death of all sin.
 3. A perfection of all grace.
 4. Perfect vision and fruition of God, 1 *Cor.* xiii. 12.
 2. How doth it appear?
 Because *He ever lives to make intercession* for us.
 Where consider,
 1. How appears it that He makes intercession?
 Isa. liii. 12. *Rom.* viii. 34. 1 *John* ii. 1.
 2. How doth He intercede? Know,
 1. Christ died.
 2. After, He rose again.
 3. After forty days He ascended up to heaven.
 4. There He hath been ever since, and is now.
 5. He is not there for nothing, but performing part of His priestly office, interceding for us.
 1. Making request for us, shewing His blood He offered, *Heb.* ix. 24, 25, 26.
 2. Defending us from all accusations.

3. Supplying us with His Spirit, *Rom.* viii. 26.
4. Presenting our prayers to God, and making them acceptable, *Rev.* viii. 3, 4.
5. Preparing a place for us, *John* xiv. 2.

USES.

1. See the way to happiness, *John* xiv. 6.
2. Bless God for shewing it you.
3. Take comfort in it.
4. Be advised to look after it; even go to Christ.

Consider,

1. Nothing can make you happy without Him.
2. Nothing can make you miserable with Him.

INQUIRY I.

How must we get an interest in this Christ?

1. Repent; which consisteth,
 1. In the conviction of sin, *John* xvi. 8.
 1. Of its own filth.
 2. Our guilt, *Ps.* li. 4.
 2. Contrition for it, *Ps.* li. 17.
 1. Hearty.
 2. Universal.
 3. Proportionate.
 3. Resolution against it, *Ps.* xvii. 3; xxxix. 1.
 1. Steadfast.
 2. Humble.
 3. Continued.
 4. Conversion from it; so as,
 1. To leave undone our former sins, *Ezek.* xxxiii. 11.
 2. To do our neglected duties, *Zech.* i. 3.
2. Go out of yourselves.
 1. Renounce your own righteousness and merit, *Isa.* lxiv. 6.
 2. Your own strength and power, *2 Cor.* iii. 5.
3. Believe in Christ, *Acts* xvi. 31.
 1. What is it we are to believe concerning Him?
 1. That He was the Son of the living God, *Matt.* xvi. 16.
 2. That He became man, *1 Tim.* ii. 5.
 3. That He died, *1 Cor.* ii. 2.

4. Rose again, *Acts* ii. 24.
5. Ascended, *Acts* i. 9.
6. Now sits at the right hand of God, making intercession for us.
7. That He shall come to be our Judge, *2 Tim.* iv. 1.
8. That through Him we may have pardon and justification, *Rom.* v. 1.
9. That in Him we may have grace also, and sanctification, *1 Cor.* i. 2.
10. That through Him, and Him only, we can come to heaven, *Acts* iv. 12.
2. What is it to believe these things ?
 1. To know them, *John* xvii. 3.
 2. To assent to them.
 3. Appropriate them to yourselves, *John* xx. 28.
3. Why should we believe these things ?
 1. Because it is only by faith in them that you can partake of them, *John* xvii. 3.
 2. Because we have the word of God for them.
 1. Recorded in Scripture.
 2. Preached in the ministry.
 3. Because they are confirmed most by miracles, *Matt.* xi. 21.
 4. We are commanded also to believe, *Mark* i. 15.

INQUIRY II.

How must we attain this faith ?

1. Pray, *Jam.* i. 6.
 1. Earnestly, *Rom.* xii. 11.
 2. Spiritually, *1 Cor.* xiv. 15.
 3. Understandingly, *1 Cor.* xiv. 15.
 4. Humbly, *Luke* xviii. 13.
 5. Believingly, *Jam.* i. 6. *Matt.* xxi. 22.
 6. Constantly, *1 Thess.* v. 17. *Col.* iv. 2.
2. Hear.
 1. Attentively.
 2. Faithfully, *Heb.* iv. 2.
 3. Meekly, *Jam.* i. 21.
 4. Resolvedly ; resolving,

1. To repent of the sins you hear reprov'd,
Acts ii. 37.
2. To perform the duties you hear enjoined,
John xiii. 17.
5. Frequently, *Luke* iv. 16.
6. Now, at this present, *Psa.* xcv. 6, 7.
3. Receive the sacraments.
 1. What is the sacrament? An ordinance wherein, under the signs of bread and wine, the body and blood of Christ, with all the merits of His death and passion, are represented to us.
 2. What is requisite to our right receiving of this sacrament?
 1. Knowledge of,
 1. One God.
"Ο πρῶτον ἐστὶ τῆς ἀληθοῦς θεοσεβείας γνῶρισμα.
 2. Christ.
 3. The nature of the sacrament, 1 *Cor.* xi. 29.
 4. Our own hearts, 1 *Cor.* xi. 28. *Jer.* xvii. 9.
 2. Sense of sin.
 1. Original, *Psa.* li. 5.
 2. Actual, *Psa.* li. 4.
 3. Faith in Christ.
 1. For the pardon of these sins.
 2. The acceptance of our persons.
 4. Love to our neighbours. *Matt.* v. 23.
 5. Resolutions of future obedience.
 3. What are the motives, whereby we should stir up ourselves and others to the receiving of it?
 1. God's command, *Luke* xxii. 19. 1 *Cor.* xi. 26.
 2. The Apostles' example, *Acts* ii. 42.
 3. The Saints' experiences.
 4. Our own necessities, which may be here supplied; as,
 1. Pardon of sin, *Acts* ii. 38.
 2. Strength against corruption.
 3. Increase of grace.
 4. What graces are to be exercised in the sacrament? Or how must we receive it? With,
 1. Fear, *Prov.* xxiii. 17.

2. Repentance.
3. Desire.
 1. Of grace and communion with God.
 2. Glory, *Philip*. i. 23.
4. Faith, *John* vi. 47.
 1. That God as really consecrated His Son from eternity,
 2. That He as really died,
 3. Is as really offered,
 4. Will as really nourish our souls, (*John* vi. 55) as the outward signs represent it.
5. Joy.
6. Love, *Rom.* v. 8.
7. Thankfulness,
 1. For His birth and incarnation, *Luke* ii. 14.
 2. His life and conversation.
 3. His death and passion.
 4. His merits and mediation.

How must we thank Him?

 1. Negatively. Not by sinning against Him.
 2. Positively.
 1. By praising Him in our hearts, *Luke* i. 46.
 2. By glorifying Him in our lives.

HEBREWS ix. 27, 28.

And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

I. THE πρότασις.

1. *It is appointed to die once.*1. To die, *Gen. ii. 17.*

2. Once.

1. Ordinarily, *1 Cor. xv. 51.*

2. Naturally.

3. Temporally, *Rev. ii. 11.*2. *After that the judgment.*1. Private, or particular. *Eccles. xii. 7.*

Where,

1. Our lives shall be reviewed.

2. Our repentance, &c. examined.

3. Our persons judged accordingly.

2. General.

1. All persons shall rise, *1 Cor. xv. 52.*2. Appear personally, *2 Cor. v. 10.*

3. Before Christ.

4. Who will pass a final sentence,

1. Of absolution on the just, *Matt. xxv. 34.*2. Condemnation on the impenitent, *Matt. xxv. 41.*

II. ΑΠΟΔΟΣΙΣ.

1. Christ's oblation.

1. *He was offered, Rom. v. 6.*2. *Once, 1 Pet. iii. 18.*3. *To take away the sins of many, Isa. liii. 5, 6.*

2. His second appearance.

1. *He shall appear, Acts i. 11.*

2. Without sin imputed.
3. Unto salvation.
4. Unto them that look for Him.
 1. Patiently.
 2. Faithfully, or believingly, *Luke* xviii. 8.
 3. Watchfully, *Mark* xiii. 34, 35, 36, 37.

USE.

Prepare for death, judgment, and the second appearing of Christ.

HEBREWS x. 38.

Now the just shall live by faith.

DOCTRINE.

The just shall live by faith, Hab. ii. 4. *Rom.* i. 17.
2 Cor. v. 11.

I. Who is *the just*?

1. Negatively.

1. Not any scandalous sinner, drunkard, swearer, adulterer.

2. Not any secret sinner that lives in any known sin, be it never so secret; whether of,

1. Commission; covetous, proud, censorious.

2. Omission, *Matt.* xxv. 42.

3. Not every civil, moral man.

2. Positively. Such are justified,

1. By faith before God, *Gal.* iii. 11.

2. By works before men, *Jam.* ii. 26.

1. Works of equity, *Tit.* ii. 12.

2. Works of charity.

1. To our neighbours in general, *John* xiii. 34.

2. Our enemies in particular, *Matt.* v. 44.

3. The saints above all, *Gal.* vi. 10.

1. By the Spirit of God.
2. In the manner of God.
3. To the glory of God.

II. What *faith*?

1. "The substance of things hoped for," *Heb. xi. 1.*
 1. The merits of God the Son.
 1. His life, *Rom. v. 19.*
 2. Death, 1 *John i. 7. Heb. ix. 14.*
 3. Resurrection, *Col. iii. 1.*
 4. Ascension, *ibid.*
 5. Intercession, *Heb. ix. 24. 1 John ii. 1.*
 2. The favour of God the Father, *Psa. xxx. 5; xxxvii. 3.*
 3. The graces of God the Spirit.
 1. Enlightening, *Jer. xxxi. 34.*
 2. Sanctifying, *Rom. xv. 16.*
 3. Quickening, *John vi. 63.*
 4. Directing, *Jer. x. 23. Isa. xlv. 13.*
 5. Confirming, 1 *Cor. i. 8.*
 4. The enjoyment of Father, Son, and Holy Ghost.
2. "The evidence of things not seen."
 1. The glory of God; wisdom, power, justice.
 2. The mediation of Christ, *John xx. 29.*
 3. The sinfulness of sin, *Rom. vii. 13.*
 4. The present misery of a sinner.
 5. The judgment that succeeds death, *Eccles. xii. 7. 2 Cor. v. 10. Heb. ix. 27.*
 6. The eternity that will come after time.

III. What is it to *live by faith*?

1. God's promise; and so they shall live,
 1. The life of grace here.
 2. The life of glory hereafter, *John iii. 36.*
2. Man's duty; live,
 1. In the constant persuasion of them.
 2. In a constant reliance upon them.
 3. In a constant endeavour after them.

IV. Why *live by faith*?

1. Faith is God's glory, *Rom. iv. 20.*
2. A Christian's life, *Gal. ii. 20.*
3. Duty's perfume, *Heb. xi. 6. Isa. lxvi. 3.*

4. The heart's support, *Ps.* xxvii. 13.
5. The saint's comfort, 1 *Pet.* i. 8.
6. The way to the soul's happiness, *Acts* xvi. 31.

USES.

1. Walk by faith.
 1. In the performance of holy duties.
 1. Pray.
 2. Hear.
 3. Receive sacraments.
 4. Meditate by faith, 1 *Tim.* iv. 15.
 2. In studying the word.
 3. In the midst of God's desertions, *Isa.* liv. 7.
 4. The devil's temptations.
 5. Thine own corruptions.
 6. The confluence of earthly enjoyments.
 7. When thou hast nothing else to live by.
 8. At the hour of death.
2. Live like one who believest,
 1. That thou hast a soul, as well as body, to look after, *Matt.* xvi. 26.
 2. That there is a God thou oughtest to serve, *Eph.* ii. 12.
 3. That thou art not thine own, but His; by,
 1. Creation.
 2. Preservation.
 3. Redemption, 1 *Cor.* vi. 20.
 4. That He always looks upon thee, *Ps.* cxxxix. 2, 3, 4, &c.
 5. That He is angry at every sin; and so, that every sin is mortal.
 6. That the Scriptures are God's word, 2 *Tim.* iii. 16.
 7. That the Lord Christ died for sin, thy sin.
 8. That true piety is the best policy, 1 *Tim.* iv. 8. The only way to be rich, honourable, comfortable.
 9. That thou must one day die, *Heb.* ix. 27.
 10. Come to judgment, *Heb.* ix. 27. 2 *Cor.* v. 10.
 11. There is a hell, *Matt.* xxv. 46.
 12. A heaven.

HEBREWS xi. 5.

For before his translation he had this testimony, that he pleased God.

THIS chapter may well be called *fidei encomium* ; a chapter made in the praise of faith. In the first verse, there is the nature of faith described ; in the second, the description of faith confirmed ; in the rest of the chapter, there is this confirmation illustrated by the induction of several examples of God's worthies under the Old Testament ; what noble exploits they did, by the virtue of this grace of faith. Some examples he brings of those that lived before the flood, others of those that lived after the flood : before the flood, Abel, Enoch, Noah. It is Enoch that is the person spoken of in my text, and therefore, passing by the others, let us fix our meditations a little upon him ; and for the better cognizance of him, I would desire you to turn unto the fifth of Genesis, where you have a catalogue of the patriarchs that lived before the flood ; and amongst the rest, in *verses* 21, 22, 23, 24, you have a brief history of this Enoch, wherein are two things considerable that conduce to the explaining of my text.

I. His life, his conversation, his walk.

II. His change, translation, or rest.

I. His life ; his walk was always with God, which you have explained, *chap.* vi. 9, both which places Onkelos, in his Chaldee paraphrase, explains it by וְהֵלֵךְ בְּדַחְלָתָא דִּי, "And he walked in the fear of God ;" and so Jonathan expounds that in the sixth ; but concerning Enoch, וּפִלָּה חֲנוֹךְ בְּקֹשֶׁטָא קֳדָם יי, and Enoch "worshipped God in truth," *chap.* v. 24.

But the great question is, Where Enoch *had this testimony*, spoken of in my text, *that he pleased God* ? To this I answer, That the Bible that was most commonly in use in our Saviour's and the Apostles' days was not the origi-

nal text, but the Greek translation, or the Septuagint; and therefore it was that the Evangelists and Apostles, in quoting the Old Testament, do not quote it according to the Hebrew text, but Greek translation; especially seeing that they wrote in Greek, and so, if they would have quoted it according to the Hebrew text, themselves should have been at the pains to have translated it: which would have been more than needs, they having so good a translation fitted to their hands, and so generally received amongst them, as the Septuagint translation was; and therefore it was, that in most, or all, their quotations of the Old Testament, they make use of the Greek copy, not the Hebrew text, as I could shew you by the induction of the places themselves, was it either necessary or pertinent to the truth I intend to handle. And truly, if I had undertaken it, I needed not have gone far for a proof; for my text itself is a pregnant example of it. In *Gen.* v. 22, 24, וַיִּתְּהַלֵּךְ חֵנוֹךְ אֶת־הָאֱלֹהִים, “And Enoch walked with God,” which the Septuagint translates, Εὐηρέσθησεν Ἐνὼχ τῷ θεῷ; and so the Syriac, “And Enoch pleased [ܡܕܢ] God.” And hence it is that the Apostle, in citing the testimony which God gave of Enoch, cites it not according to the Hebrew text, but Greek translation, “And he pleased God;” which likewise seems to me a sufficient argument to prove, that this epistle to the Hebrews was not written, as some would have it, originally in the Hebrew, but Greek language; it seeming altogether improbable that the Apostle should make use of any translation, if himself had used the language that the text itself was written in: this would be to translate a translation into that language from which that translation was first translated.

II. His change, וַאֲיָנֹכִי כִּי־לָקַח אֹתוֹ אֱלֹהִים, “And he was not, for God took him.”

“And he was not;” not simply he was not in being, for he was the same after which he was before his translation; but as the *Targ. Jon.* וְהָאֵלֹהִים לִיתְּוָהוּ עִם דִּי יִרִי אַרְעָא, “And behold, he was not with the generations upon earth,” he was not any longer with the children of men in this lower world, “for God took him,” viz. unto Himself, and that, as it seems, not the common way of death, but

by an extraordinary translation of him; which may appear,

1. In that it is not said of him as of the rest, וַיָּמָת.
2. Onkelos, in his Chaldee paraphrase, saith expressly, וְלִיתְהוּי אֲרִי לֹא אִמִּית יִתִּיה, “And he was not; but God did not kill him.”
3. The Apostle saith plainly, Μετετέθη, τοῦ μὴ ἰδεῖν θάνατον, “That he should not see death.”

But I come not hither to-day to preach controversy, but to preach duties: it is not my intent to fill your heads with notional speculations, but, if possible, your hearts with affections; and therefore, it is not how Enoch was changed, but how he lived; not how God took him, but how *he pleased God*, that I shall make the matter of my discourse at this time.

He had this testimony, that he pleased God. Certainly, my brethren, what was Enoch’s testimony ought to be our duty, and what God commands in one He commands in all; and therefore I shall turn Enoch’s testimony into this

DOCTRINE.

It is every one’s duty to *please God*.

Five queries.

1. Who is this *God* that we ought to *please*?
 2. What is it to *please* this *God*?
 3. How may we *please* this *God*?
 4. When?
 5. Why should we *please* Him?
1. Who is this *God* that we ought to *please*? Who!
The great and glorious Jehovah, the Being of all beings.
 2. What is it to *please God*? It is to do that which this God may take pleasure in, that which God may accept, and whereby we may keep God’s favour and good-will, 1 Sam. xviii. 26. It pleased David well to be the king’s son-in-law; that is, he was glad of it. If so, God “will rejoice over thee with joy,” Zeph. iii. 17.
 3. How may we *please* this *God*?
1. By believing in Him and His Son Jesus Christ.

2. By obeying His commands.
 4. When? Through the whole course of our lives.
 5. Why should we *please* Him?
 1. It is His command, and therefore,
 2. Our duty.
 3. It is the end God made us for.
 4. It is for His honour.
 5. It is our interest.
 6. It is our comfort here, and
 7. Will be our everlasting happiness hereafter.
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HEBREWS xii. 10.

But He for our profit, that we might be partakers of His holiness.

- I. God doth not punish us for His pleasure, but *our profit*.
 1. Not His pleasure; as appears,
 1. From Scripture, *Lam.* iii. 33. *Ezek.* xxxiii. 11.
 2. From reason.
 2. But *for our profit*.
 1. Not as if we always thought it so.
 2. Nor as if it did always really prove so, *Isa.* i. 5.
 3. But so as that God intends *our profit*.
- II. The *profit* of afflictions is, that they are means whereby we are made *partakers of His holiness*.
 1. What is *holiness*?
 2. Why *His holiness*?
 1. He is the fountain.
 2. Rule and pattern.
 3. Cause.
 1. Meritorious.
 2. Efficient.
 3. Final.

3. What is it to *partake of His holiness*?
 1. Naturally we are full of sin.
 2. When converted, we are said to partake of holiness.
4. What profit is there in being made *partakers of His holiness*?
 1. Generally. It "is profitable unto all things," 1 *Tim.* iv. 8.
 2. Particularly.
 1. In this world.
 1. The pardon of sin.
 2. The favour of God.
 2. In the world to come.
 1. Freedom from all evil.
 2. The enjoyment of all good.
5. How are afflictions means to our partaking of *holiness*?
 1. To deaden us to the world.
 2. Subdue our sins.
 3. To draw us to duty, *Hos.* v. 15.
 4. Put us upon the exercise of graces.
 1. Repentance.
 2. Faith.
 3. Patience.
 4. Trust in God.
 5. Thankfulness.
 6. Heavenly-mindedness.

USES.

1. Bless God for afflictions.
2. Improve them aright.

HEBREWS xiii. 5, 6.

For He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper.

I. HERE is a gracious promise cited, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.

1. To whom was this promise made?

1. To all Israel in general, *Deut.* xxxi. 6.
2. To Joshua in particular, *Deut.* xxxi. 8. *Josh.* i. 5.
3. To all the children of God, *Rom.* iv. 13, 14, 16.

So that, in order to our having this promise fulfilled to us, it is necessary,

1. That we believe in Christ, in whom the promises are all made and confirmed to us, *2 Cor.* i. 20. *Eph.* iii. 6. *Gal.* iii. 22.
2. That we apply the promise to ourselves, and trust in God for the performance of it unto us, *2 Cor.* vi. 16, 18; vii. 1. *2 Pet.* i. 4. *Heb.* xiii. 5, 6.

2. What is the purport of this promise, *I will never leave thee, nor forsake thee?*

That God will be always with us, not only by His essential presence, *Ps.* cxxxix. 7, but by His special presence, *Isa.* xli. 10.

1. By His wisdom to direct us, *Isa.* xxx. 21. *Ps.* xxv. 12.

2. By His Spirit to comfort us, *John* xiv. 16, 17, 18.

3. By His power to protect and defend us from evil, *Ps.* cxxi. 7.

1. Spiritual, from sin and temptations, *Jer.* xxxii. 40.

2. Temporal, *Isa.* xli. 10; xliii. 2.

4. By His all-sufficiency He will bless us with all good, *Ps.* xxxiv. 10; lxxxiv. 11.

1. In the inward, *Ezek.* xxxvi. 25, 26. *Jer.* xxxi. 33.

2. In the outward, man, *Matt.* vi. 33.

Hence observe,

1. The happiness of all those that truly fear God,
Ps. cxliv. 15.

2. What the Apostle here infers thence.

II. *So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.* "Ὡστε θαρρόυντας ἡμᾶς λέγειν.

1. That *the Lord* is our *helper*, *Isa.* xli. 13, 14.

He helps us,

1. To prevent, *Ps.* cxxi. 7.

2. To bear, 1 *Cor.* x. 13. *Isa.* xli. 10.

3. To improve, *Ps.* cxix. 71. *Heb.* xii. 10.

4. To overcome, our troubles, 2 *Pet.* ii. 9. *Ps.* cxxiv. 1, 2, 6.

2. Hence we need *not fear what man can do unto us.*

1. What is fear?

"Ἐστω δὴ ὁ φόβος λύπη τις ἢ ταραχὴ ἐκ φαντασίας μέλλοντος κακοῦ ἢ φθαρτικοῦ ἢ λυπηροῦ. — [*Arist. Rhet.* ii. 5. 1.]

It proceeds,

1. Sometimes from the judgment of God, *Lev.* xxvi. 36.

2. Ordinarily from our own corrupt natures and guilty consciences, *Prov.* xxviii. 1. *Ps.* liii. 5.

3. From want of consideration and belief on the promises of God, 1 *John* iv. 18.

Who is,

1. Free in making,

2. Faithful in performing, His promises, *Tit.* i. 2. *Deut.* vii. 9.

2. Why need we *not fear*, if God be our *helper*? *Rom.* viii. 31. *Ps.* cxviii. 6.

1. He is wiser than man, 2 *Pet.* ii. 9.

2. More powerful, *Matt.* xix. 26.

3. Man can do nothing without Him, *Acts* xvii. 28.

4. He can turn men's designs against themselves, *Ps.* vii. 15, 16; ix. 15.

5. And make them work together for our good, *Rom.* viii. 28. As in Joseph, Daniel, &c.

Hence observe,

1. Where our help lies, *Hos.* xiii. 9. *Ps.* cxxi. 1, 2; cxxiv. 8. 2 *Chron.* xx. 12.
 2. Whom we must thank for our deliverances, *Ps.* cxv. 1.
 3. Fear not man, *Matt.* x. 28. *Ps.* xxvii. 1; xlvii. 1, 2, 3. *Heb.* xiii. 5, 6.
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JAMES i. 5.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

DOCTRINE.

Prayer is the means to the attainment of spiritual mercies.

I. What prayer is.

It is a holy calling upon the true God, in the name of Jesus Christ His Son our Saviour, for the bestowing of some mercy that is desired, the preventing of some danger that is feared, or the removing of some misery that is felt, by ourselves or others.

1. It is a calling, which is either mental, *Rev.* vi. 10; or vocal, *John* xvii. 1.
2. A holy calling; as we call upon a holy God, so we must call upon Him, in a holy manner.
3. Upon God, not upon angels, nor saints, nor any creature, because they can neither know what we ask, nor supply what we want, 2 *Kings* xxii. 20.
4. Upon the true God, not only God in our fancy, but in reality, 1 *Kings* xviii. 27; they call upon a God, but a false one, and therefore not heard, *Rom.* x. 13, 14.

5. In the name of Christ, *John* xiv. 13, 14; xv. 16; xvi. 24, 26.
6. For the bestowing of some mercy that is lacking,
7. The preventing of some danger that is feared; or,
8. The removing of some misery that is felt,
9. By ourselves or others, 1 *Tim.* ii. 1; and with much faith, *Matt.* xxi. 22.

II. How doth it appear, that faith is thus a means to spiritual mercies?

1. From God's promises, *Matt.* vii. 7; xxi. 22. *John* xvi. 23.
2. The saints' practices, who, whatsoever they wanted, would still address themselves by prayer to God for it.

USES.

1. Exhortation. To pray.

Motives.

1. Consider what an easy way this is to get mercies, but ask and have, *Matt.* vii. 7; and it is not worth having, if not worth asking.
2. How many mercies we want: what great mercies.
3. It is a constant attendant of grace, *Zech.* xii. 10. *Acts* ix. 11.
4. No promise shall be fulfilled to us without our prayer to God, *Ezek.* xxxvi. 37.
5. It is the chief way of our worship we owe to God, *Gen.* iv. 26. *Psa.* lxxix. 6. *Isa.* lxiv. 7.
6. It is the chief way of our enjoying God in this world.
2. Direction how to pray and ask of God.

Something is to be done before, in, and after, prayer.

1. Before, 1 *Pet.* iv. 7, *Καὶ νήψατε εἰς τὰς προσευχάς.*

1. Meditation.

1. Of God's glory, which we are then going before, thinking with ourselves, Well, I am now going into the presence of the great God, &c.
2. Our own necessity, what we want and stand in need of; as, if the king should make a promise to any of us, that whatsoever we would ask of him he would give it us, we would presently bethink ourselves what we stand in

the most need of, and that be sure we should ask, *Est.* v. 3. *Matt.* xiv. 7, 8.

2. Repentance; we must empty our hearts of sin, before God will fill our hearts with mercy, *Ps.* lxvi. 18.

3. Faith, *Matt.* xxi. 22.

2. In prayer.

1. Call upon Him under some of those names and titles which He hath given Himself in His holy Scriptures, as in the Lord's Prayer.

2. Do not only raise up a holy fear and reverence of Him, at the first, by those compellations, but keep a lively and constant sense and apprehension of them in thy heart, all the while thou art praying to Him; especially, in every new petition, do thou call in fresh apprehensions of His glory to whom thou makest them; and those, suitable to the petition thou art putting up: as, if thou askest forgiveness of thy faults, apprehend Him as a God infinitely merciful; if grace, as one just to all His promises, &c.

3. Then humbly confess thy sins to Him, humbly desiring a pardon from Him of thy sins, all, original and actual, &c. so far as thou canst remember thy sins; in particular, such and such a sin, 1 *John* i. 9.

4. Bewail thy corruptions to Him, and desire they may be subdued by Him, especially such as thou findest most strong within thee.

5. Having desired thy sins may be subdued under thee, desire God's grace to be implanted in thee.

6. Be sure to ask nothing of God but only in the name of Christ, *John* xvi. 23; and therefore I would have thee put in, for the sake of Christ, to the end of every petition, though not with thy voice, yet, howsoever, in thy thoughts: Pardon this sin for the sake of Christ; Give me this grace for the sake of Christ, &c.

7. Be sure to proportion thy desires to God's pro-

mises : what He hath promised absolutely, that mayest thou ask absolutely ; what He hath promised conditionally, that must thou ask conditionally.

8. All the while thou prayest, apprehend Christ as handing thy prayers to His Father, and desiring they may be granted, *Heb.* vii. 25 ; saying, as St. Paul to Philemon for Onesimus, *ver.* 9, 10 ; nay, not only desiring, but pleading for the audience of our prayers, *1 John* ii. 1.

9. Never pray for thyself, but remember to pray for the Church too, *Ps.* li. 18 ; cxxii. 6 ; cxxxvii. 5.

10. Never go to the Governor of heaven, but be sure to pray for thy governor upon earth, *1 Tim.* ii. 1.

11. Mix praises with thy prayers.

12. Whatsoever thou askest, be sure to ask in faith, *Matt.* xxi. 22. *Jam.* i. 6.

3. After prayer. So soon, therefore, as thou hast prayed, thou shouldst not presently remove thy heart to thy worldly occasions, as some will do ; as if heaven and earth were so near together, that one might step from the one to the other ; but as it is a good while before we can get up our hearts from earth to heaven, so it should be a good while, too, before we should bring down our hearts from heaven to earth again. And, questionless, it will be so, if our hearts be really mounted up in the fiery chariot of a fervent prayer to those things that are above : for to me it seems a thing impossible for one that hath had a view of those unspeakable glories that are in heaven, presently to be taken with these unprofitable vanities upon earth. And therefore it is that I always did, and ever shall, suspect, that that man, whilst he prayed, was never raised up to the things that are above, who, when he hath prayed, can immediately fall down to these nothings that are below. And, indeed, prayer being the whole work and business of the soul for the present, I cannot see how we can pass from it to

earthly employments, if we would ; or howsoever, I cannot see how we might, though we could : for I cannot but look upon it to be a Christian's duty to watch after, as well as unto, prayer ; and that it is a great mistake in silly man to think, that when he hath ended his praying he hath no more to do with his prayers : for if we seriously consider it we shall find, that the uttering of our prayers before God is the least part of our praying to Him ; and that our hardest work begins when our prayer is ended. And this is that which, by the assistance of my God, I shall endeavour to direct you in at this time ; and the rather, because though many have writ and preached much concerning what we are to do before, and in, our prayers ; yet few or none, that I could ever see or hear of, have handled this great work the soul hath to do after prayer ; or howsoever, not so fully as I think it ought to be spoken to : which, therefore, that I may something direct you in, let me advise you, so soon as your prayer is ended, to pause awhile, to be silent and quiet in yourselves, not suffering other things to come into your heart, nor your heart to go out to other things, but reflect upon what you have been doing of ; and observe these three things :

1. The manner,
2. The matter,
3. The returns, of the prayers you have put up to God.

1. The manner, and how ill, and how well, you have prayed ; and for that consider,

1. The imperfections of your prayers to God, what strange distractions and vain imaginations possessed your spirits, and so defiled your prayers ; what vain thoughts the devil suggested, and yourselves indulged.

2. The communications of God's grace to you. As you are to consider what the devil did against you, so likewise, what God did for you ; what

influences of His Spirit, incomes of His grace, and discoveries of His glory, He vouchsafed to you ; and be humbled under the former, and thankful for this latter.

2. The matter ; wherein,

1. Confession ; which is a part of prayer, *Deut.* ix. 4. And as we are to confess the sins that were committed by us, that God might pardon them, so we are to remember the sins which were confessed by us, that we might forsake them ; without which, we may confess our sins to God, but God will never pardon them to us, *Prov.* xxviii. 13 ; and truly, without this, the confessions of our sins unto God will but be the aggravation of our sins against Him.

2. Petition : as we are to consider what sins we have confessed before Him, so likewise, what mercies we have desired of Him ; that so,

1. We may expect them from Him, *Ps.* v. 3. What archer is there that will shoot, and not observe whether his arrow hit the mark ? What merchant that will trade, and not look for the return of his ships ? Or husbandman that will sow, and not expect the harvest ? And why should a Christian, of all people, work, and not expect a blessing ? Certainly, to desire a mercy of God, and never to look for it from Him, is but to mock God, making Him believe we would have such a thing, when we matter not whether we have it or no.

2. Serve providence in the use of means, for the attainment of what thou desirest. Though God hath promised to give mercies to His praying people, yet He never promised to work miracles ; and it would be a miracle for God to give mercies without means, when He hath appointed means for the attainment of them. God wrought a miracle for St. Peter in opening the prison-door,

because there was nobody else would do it ; but St. Peter must, when he comes where the disciples were met, *Acts* xii. 10, 13.

3. Thanksgiving ; remember what mercies thou gavest God thanks for with thy mouth, that so thou mayest perfect His praise for them in thy life. And from this consideration of our reflecting upon what we have desired, I think, may be raised a plea for the use of a form of prayer, especially for those of weaker memories, who cannot remember half the things they prayed for, if any thing at all, unless they have the prayer before them to consider afterwards.

3. The returns. Whether God give unto thee what thou desiredst of Him or no ; and if, upon diligent search, thou findest God hath given thee the mercy thou desirest of Him,

1. Look upon it as the return of prayer.
2. Be thankful for it, *Ps.* cvii.
3. As thou receivedst it from God's mercy, so improve it for His glory, 1 *Sam.* i. 28.
4. Be encouraged thereby to be more frequent and constant in thy address to the throne of grace.

If, upon diligent inquiry, thou canst not find thy prayers answered, nor thy petitions granted, there are some things I would have thee not to do ; as,

1. Take not every delay for a denial.
2. Think not God hath not heard thy prayer presently, because thou dost not find He hath : thou mayest have the mercy, and yet not know it.

3. Look not upon every mercy thou desirest of God, as a denial of the prayer thou madest to Him : though He doth not give thee the mercy thou desirest, He may give thee a mercy thou more lackest ; though He doth not give it thee *in specie*, He may *in genere*, 2 *Cor.* xii. 8.

And some things there are thou shouldst do ; as,

1. Consider the matter thou prayest for : perhaps, it might not be for God's glory and thy good ; and if so, God answered thy prayers in not giving thee the thing thou prayedst for, *Ps.* lxvi. 18.
2. Consider the manner of thy praying : perhaps, thou didst not pray for the mercy thou thinkest thou didst ; thou mightest desire it with thy mouth, but thy heart might be against it, ready to call back thy words again ; or howsoever, perhaps, whilst thy mouth was speaking the words, thy heart was about other matters, and so, though thou didst ask the mercy of God, yet thou didst not pray for it to Him : for, prayer is the work of the soul, it is *elevatio cordis ad cælum, et ascensus mentis ad Deum* ; and, therefore, thou canst not expect God should ever hear thy prayers when thou never madest them.
3. Consider whether thou hast made use of the right means that God hath appointed for the attainment of it.
4. If thou findest all things right, and yet thou hast not the mercy, wait and pray, and pray and wait, till God bestows it upon thee ; and if thou canst do so, be sure thy prayers are answered, though perhaps, thou hast not the thing desired : for thou hast received a mercy, as great a mercy as thou canst desire of God, or God can bestow upon thee, on this side heaven, even an holy praying and waiting frame of the spirit.

From these directions I observe,

1. How few there be in the world that ever pray.
2. How seldom they, that pray the oftenest, do pray : every saying of our prayers is not a prayer.
3. What short prayers the best of God's people make. They may say many words, but alas,

they pray but a little : if we should take out of them every imperfect and distracted petition, how little would there be left behind that could be called a prayer ? so that, in six words, a man may pray more than perhaps another doth that is saying his prayers for a whole hour together.

JAMES ii. 18.

And I will shew thee my faith by my works.

Works are the best sign of *faith*.

I. What are we to understand by *works* ?

1. Negatively.

1. Not works of sin.

2. Nor works of morality.

2. Positively.

1. Works of piety.

1. Inward.

1. Knowing God the Father, Son, and Holy Ghost,
John xvii. 3.

2. Acknowledging Him to be the only true God.

3. Choosing Him for our God, *Heb.* viii. 10. *Deut.* xxvi. 7.

4. Worshipping and serving this God alone, *Matt.* iv. 10.

1. By fearing, *Prov.* xxiii. 17.

2. Loving, *Deut.* vi. 5. *Matt.* xxii. 37.

3. Desiring, *P.s.* lxxiii. 25.

4. Hoping and trusting, *Prov.* iii. 5.

5. Rejoicing in, Him alone, *Philip.* iv. 4.

5. By meditating upon Him, *Philip.* iii. 20.

1. His person and perfections.

- 2. Law.
- 3. Works.
 - 6. By praising and admiring Him, *Ex.* xx. 7.
 - 7. Sanctifying His sabbaths, *Ex.* xx. 8.
 - 8. Growing in the knowledge of, and obedience to, Him, 2 *Pet.* iii. 18.
- 2. Outward.
 - 1. Praying.
 - 2. Hearing.
 - 3. Receiving sacraments.
- 2. Works of equity.
 - 1. Generally, doing as we would be done by, *Matt.* vii. 12.
 - 2. Particularly.
 - 1. Giving that respect to all as is due unto them, *Rom.* xiii. 7, 8.
 - 2. Not defrauding or over-reaching our neighbour, 1 *Thess.* iv. 6. *Lev.* xix. 13.
 - 3. Speaking truth to and of all, *Lev.* xix. 11.
 - 4. Endeavouring our neighbours' good, and rejoicing in it, *Rom.* xii. 15.
- 3. Works of love and charity.
 - 1. Praying sincerely for their good, *Matt.* v. 44.
 - 2. Reproving them discreetly for their sins, *Lev.* xix. 17. *Gal.* vi. 1.
 - 3. Provoking them to good works, *Heb.* x. 24.
 - 4. Distributing to their necessities.
 - 1. Freely.
 - 2. Proportionably.
 - 3. Sincerely.
- 4. Works of temperance and moderation.
 - 1. In respect of a man's self; that we do not think too highly of ourselves, *Rom.* xii. 3.
 - 1. Of our parts, *Prov.* xxvi. 1, 2.
 - 2. Graces, *Philip.* ii. 3. *Eph.* iii. 8. 1 *Tim.* i. 15.
 - 3. Degree in the world.
 - 2. In respect of meats and drinks.
 - 1. For the quality.
 - 2. Quantity, *Eph.* v. 18. *Luke* xxi. 34.
 - 3. In respect of the world.

That we be moderate.

1. In our longing for it, *Prov.* xxx. 8, 9.
2. Endeavouring after it.
3. Enjoyment of it, 1 *Cor.* vii. 29, 30, 31.
4. Our grieving for it, *Job* i. 21.

II. What qualifications are requisite to the making a work good?

1. That we know our duty.
2. Do what is commanded, *Isa.* i. 12.
3. Obedience to that command, *Ps.* cxix. 6.
4. Love to the command, 2 *Tim.* i. 7.
5. That we do it cheerfully, *Ps.* xl. 8.
6. Orderly and regularly.
 1. As to time, *Eccles.* iii. 1.
 2. Place, *Matt.* vi. 5, 6.
 3. Persons, *Matt.* vii. 6.
 4. Means, *Rom.* iii. 8.
7. Spiritually, *John* iv. 24.
8. With all our might, *Eccles.* ix. 10.
9. With humility.
 1. So as to acknowledge, that what we do is not done by our own strength, 1 *Cor.* iv. 7. 1 *Chron.* xxix. 14.
 2. That it comes short of what we ought to do, *Luke* xvii. 10.
 3. And therefore, that we do not merit any thing by what we do.
10. To right ends.
 1. Negatively.
 1. Not that we may be applauded before men.
 2. Nor that we may be justified before God; for,
 1. The covenant of works is now unable to justify us, *Rom.* viii. 3.
 2. Our best works are imperfect, *Isa.* lxiv. 6.
 3. God hath found out another way for our justification, *Rom.* iii. 20, 21, &c. *Gal.* ii. 16.
 2. Positively.
 1. For God's glory, *Prov.* xvi. 4. *Matt.* v. 16.
 2. The furtherance of the Gospel, 2 *Thess.* iii. 1.
 3. To manifest our obedience and love to God.

4. To manifest the truth of our faith.

III. How are *works* a sign of *faith*?

In that there can be no good works done without faith: for,

1. Unless we believe, we can have no strength to do them.
2. It is only by faith that our works are accepted as good, and their imperfections pardoned, by Christ.

USES.

1. How few have this sure sign of their faith! *Luke* xviii. 8.
2. See what comfort follows upon the performance of good works, *Ps.* xix. 11.

Consider,

1. What a rare thing it is, to know that we are God's children, 1 *John* v. 19.
2. That our sins are pardoned.
3. That we have an Advocate in heaven.
4. That all the promises belong to us, *Heb.* xiii. 5, 6.
5. That we shall live in heaven. All these things good works evidence by shewing our faith, 2 *Cor.* v. 1.
3. Live like those that believe, and would shew forth their faith by their works, 2 *Tim.* ii. 19.
 1. Live like those that believe there is a God.
 2. That their souls are immortal.
 3. That there is a heaven and a hell.
 4. That Christ died for their sins.
 5. That they have a title to everlasting glory.

JAMES ii. 26.

For as the body without the spirit is dead, so faith without works is dead also.

Faith without works is dead.

I. What *faith*?

1. Historical.
 2. Dogmatical.
 3. Miraculous.
 4. Temporary, *Luke* viii. 13.
 5. Saving; that is here spoken of.
- II. What are those *works, without which faith is dead?*
1 Thess. i. 3.
1. Works of piety towards God.
 1. Humility, *Mic.* vi. 8.
 2. Love, *1 Thess.* i. 3.
 1. To His person.
 2. Word.
 3. Ordinances.
 4. Saints, *Gal.* vi. 10.
 3. Joy.
 4. Zeal, *Rom.* x. 2.
 5. Patience, *Jam.* i. 3.
 6. Hope, *Rom.* iv. 18.
 7. Thankfulness, *Eph.* v. 20.
 8. Heavenly-mindedness, *Philip.* iii. 20.
 2. Works of charity to our neighbours.
 1. Reproving their sins, *Lev.* xix. 17.
 2. Supplying their wants.
 3. Conquering their unkindness with love, *Matt.* v. 44.
- III. How *dead?* It hath no virtue or energy, as a lively faith hath,
1. For the pardon of transgressions.
 2. The justification of our persons, *Jam.* ii. 24. *ἐκ πίστεως μόνον.* *Gal.* ii. 16, Justified by faith.
 3. The acceptance of our performances, *Heb.* xi. 6.
 4. The subduing our corruptions, *Acts* xv. 9.
 5. The sanctifying our natures.
 6. The comforting our hearts, *Rom.* v. 2; xv. 13.
 7. The quickening our spirits, *Rom.* i. 17.
 8. The reconciling of our God, *Rom.* v. 1.
 9. Conquering our enemies.
 1. The flesh.
 2. The world, *1 John* v. 4.
 3. The devil, *1 Pet.* v. 9. *Eph.* vi. 16.
 10. The saving of our souls, *Acts* xvi. 31.

USES.

1. Instruction. How little lively faith !
2. Examine whether your faith be a dead or living faith, or no, by your works.
 1. By the principle.
 2. The manner ; by love, *Gal.* v. 6.
 3. The end of your works.
3. Exhortations.
 1. Act faith on Christ.
 2. Add works to your faith, *Tit.* ii. 12.
 1. Of piety to God.
 2. Of equity to others.
 3. Of sobriety to ourselves.

Consider, *a dead faith*,

 1. Will do you no good.
 2. Much harm.
 1. To increase your sins more.
 2. Incense God's wrath more.
 3. Damn your souls more.

Whereas,

1. Good works are pleasing to God.
2. Conformable to Christ, *Acts* x. 38.
3. Advantageous to others, 1 *Pet.* iii. 1.
4. Comfortable to yourselves here, *Jam.* ii. 18.
5. Profitable for your souls hereafter, *Rev.* xiv. 13.

 PROVERBS xxi. 2.

But the Lord pondereth the hearts.

וַתִּכְנֶן לִבּוֹת יְהוָה

I. WHAT is the heart? לֵב.

It is taken,

1. For the understanding and thoughts, *Gen.* vi. 5.
1 *Sam.* xvi. 7. מחשבת לבא, *Targ.*
2. The will, and its motions or affections, 2 *Kings* x. 30,
ברעותי. *Targ.* בלִבִּי.

II. What is meant by God's *pondering the hearts*?

1. He knows them, *Ps.* cxxxix. 2.
2. Considers and takes notice of them.
3. Tries and examines them by His word, weighing them
in the balance.
 1. Our thoughts.
 2. Affections.
 1. Love and hatred.
 2. Hope and despair.
 3. Desire and detestation.
 4. Joy and grief.
 5. Fear and boldness.
4. He passeth judgment upon all the actions of our hearts,
Eccles. xii. 14.

USE.

1. Search your own hearts.
Consider,
 1. Many sins may lie there not taken notice of by us,
Jer. xvii. 9. *Ps.* xix. 12.
 2. There is not the least of them but may be our ruin.
2. Keep your hearts, *Prov.* iv. 23.
Consider,
 1. All sin begins there, *Matt.* xv. 19.
 2. We cannot keep our eyes, unless we begin with our
hearts, *Prov.* iv. 23.
 3. If we keep our hearts aright, it will be easy to keep
our eyes.
 4. Unless our hearts be rightly kept, every thing we do
is sin.
 5. We must answer for the sins of the heart, *Eccles.*
xii. 14.

ECCLESIASTES viii. 12.

Though a sinner, &c. It shall certainly be well with them that fear God.

I. WHY are we to *fear*?

1. Because nothing can do us hurt unless He pleaseth.
2. Any thing may do us hurt if He pleaseth.

II. How will it *be well with them that fear God*?

1. It will be well with their souls,

1. Here.

2. Hereafter, 1 *Tim.* iv. 8.

1. Here,

1. God will instruct them, *Ps.* xxxii. 8.

2. Direct them, *Ps.* xxxii. 8.

3. Protect them, *Ps.* xxxiii. 18, 19,

4. Cleanse them.

5. Comfort them, *Acts* ix. 31.

2. Hereafter,

It shall be well with them, because they shall be with God, where

1. All sorrow shall be taken out of their hearts, *Rev.* vii. 17.

2. All sin expelled their souls.

3. All glory set upon their heads, 1 *Cor.* ii. 9.

2. With their bodies.

3. Their names, *Ex.* i. 21. *Isa.* lvi. 5. *Prov.* xxii. 4.

4. Their estates, *Prov.* xv. 6; xxii. 4.

1. They shall never want any thing, *Ps.* xxxiv. 9, 10.

2. They shall always enjoy every thing, *Ps.* cxlv. 10.

5. How doth it appear?

1. From the promises, *Ps.* ciii. 17.

2. From the justice of God.

3. From the nature of holiness, *Isa.* xxxiii. 6.

USE.

1. Instruction.

How ill will it be with them that do not fear God !

They that do not fear Him have the greatest reason to fear Him, *Hos.* x. 3.

2. Examination.

1. Dost thou avoid all sin, as sin? *Prov.* viii. 13. *Jol* i. 1. *Ps.* xxxvi. 1.

1. Secret as well as open?

2. Little as well as great?

2. Dost thou frequent the ordinances? *Acts* xiii. 16.

3. Dost thou endeavour the constant and conscientious performance of all duties? *Eccles.* xii. 13.

1. Prayer,

Closet, family, and public?

2. Meditation?

3. Reading the Scriptures?

4. Conference? *Mal.* iii. 16.

4. Dost thou endeavour to exercise suitable graces in all conditions? Patience under afflictions, humility in prosperity, thankfulness for mercies? &c. *Ps.* cxv. 11.

3. Exhortation.

1. Fear God.

1. It is the end of all the ordinances and providences of God, *Josh.* iv. 24.

2. It is the sum and substance of all duties and worship, *Eccles.* xii. 13. 1 *Sam.* xii. 24.

3. It is the way to have no evil fall upon thee, *Ps.* xci. 10.

4. It is the way to have all good communicated to thee here, *Ps.* lxxxiv. 11.

5. Thou wilt the more fear Him hereafter, *Isa.* ii. 19, 20, 21.

2. Fear Him always, *Prov.* xxiii. 17.

1. In all places.

2. Employments.

3. Duties.

MOTIVES.

1. This is the way to walk with God all day long.

2. For God to walk with thee, *Ps.* xxv. 14.
 3. Fear Him always here, and enjoy Him always hereafter; so that, if thou fearest God, thou needest fear nothing else, *Mal.* iii. 16, 17.
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ECCLESIASTES ix. 10.

Whatsoever thy hand findeth to do, do it with thy might, &c.

I. THE advice, *Whatsoever, &c.*1. What things are we to do with our *might*?

1. Negatively. Not sin, lie, steal, drink, swear, cheat, &c. *Isa.* v. 22.

2. Positively. Whatsoever is necessary to salvation, *Philip.* ii. 12.

1. Repent with thy might.

1. Grieve, *Joel* ii. 12, 13.

2. Hate, *Ps.* cxxxix. 21, 22.

3. Resolve against, *Ps.* xxxix. 1.

4. Turn from, sin, *Ezek.* xxxiii. 11.

5. Exercise all graces with thy might, *Deut.* vi. 5.

2. Believe, *Acts* xvi. 31,

1. In the promises of God.

2. The merits of Christ, with thy might, *Jam.* ii. 26.

3. Use the means of grace with might.

1. Pray, 1 *Thess.* v. 17.

2. Read.

3. Hear, 2 *Tim.* ii. 7.

4. Receive sacraments.

5. Meditate upon God and the world to come with thy might, 1 *Tim.* iv. 15.

II. The reason: *Because there is no work, &c.*

1. Negatively.

1. Not as if souls deceased did not live after, as well as before, death, *Acts* vii. 59.
2. Not as if they did no work ; for in heaven they praise God, or else in hell curse themselves, *Rev.* vii. 10.
3. Nor as if they had no knowledge ; for without that there would be no happiness in heaven, nor misery in hell, *1 Cor.* xiii. 10, 11.
2. Positively. Nothing in order to our eternal happiness can be done hereafter.
 1. Because this life is appointed for it, *John* ix. 4 ; xvii. 4.
 2. The promises are made to this life, *Ps.* xcv. 7.
 3. After death comes judgment, *Heb.* ix. 27.

USE.

Work out your salvation with your might.

Consider,

1. How much of your time is past, *Rom.* xiii. 12.
2. How little remains, *Jam.* iv. 14.
3. The greatness of the work to be done.
4. You are uncertain whether you shall have another day to do it in, *Luke* xii. 20.
5. If it be not done now, it will never be done, *Eccles.* xii. 1, 7.

ECCLESIASTES xii. 7.

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

I. THE body of man is *dust*.

1. It was made of earth, *Gen.* ii. 7. *1 Cor.* xv. 47.
2. Maintained by earth, *Isa.* xl. 6. *1 Pet.* i. 24.

USE.

1. See what little cause we have to be proud of our bodies.

2. Learn not to indulge them.

II. It must *return to the earth*, *Ps.* xc. 3.

III. *The spirit* of man is given by God, *Gen.* ii. 7. *Num.* xvi. 22.

1. The soul is not made of earth.

2. Nor, consequently, propagated from the parents.

3. But is created by God Himself immediately.

USE.

Learn to prize them, *Matt.* xvi. 26.

Considering,

1. Their divine original.

2. Excellent faculties.

3. Immortality.

IV. *The spirit* doth not die with the body; as appears,

1. From Scripture.

1. The Old Testament, *Ex.* iii. 6, 15. *Matt.* xxii. 32.

2. The New Testament, *Acts* vii. 59. 2 *Tim.* i. 10.

2. Reason.

1. *A priori*, it has no self-destroying principles.

2. *A posteriori*, the heathens knew it.

USE.

Labour more for your souls than bodies.

1. To adorn them here,

1. With faith, *Rom.* xiii. 14.

2. Patience.

3. Humility, 1 *Pet.* v. 5.

4. Trust on God.

5. Heavenly-mindedness, *Col.* iii. 2.

2. To crown them hereafter.

V. *The spirit shall return to God*, [קדם יי] למקם בדינא, [*Targ.*]

1. Particularly by itself.

2. Jointly with the body, 2 *Cor.* v. 10.

USE.

Prepare for your appearing before God.

ECCLESIASTES xii. 1.

Remember now thy Creator in the days of thy youth.

WHEN God had promised Solomon to give to him whatsoever he asked of Him, He was pleased, at the same time, to give him so much wisdom as to enable him to ask wisdom above all things else, 1 *Kings* iii. 9; and Solomon therefore asking wisdom of God, God did presently grant out wisdom unto him, *ver.* 12; and he having received this wisdom from the Creator, he employs it in the contemplation of the creatures; and the more he employs himself in the contemplation of the creatures, the more is he struck into admiration of their Creator. He looked so long upon the creatures, that at length he could not but look through them to God; and having once fixed his eyes upon God, he scarce knew how to cast them down upon the creatures again; having once beheld the transcendent glory of the eternal God, his eyes were so much dazzled with it that he could not look upon any thing else. But now all things, besides God, seem as “vanity and vexation of spirit” in comparison of Him; and therefore, as God had given wisdom to him, he lays it out in preaching the glory of God: but, seeing he could not preach up the glory of the Creator until he had first preached down the glory of the creatures, he takes the creatures themselves for his text to preach on, shewing their vanity in comparison of God, and then God’s glory in comparison of them, still making “vanity of vanities, all is vanity,” as the burden of this his spiritual song. There is nothing under the sun but he shews, from his own experience, that it is vanity. And having long discoursed upon the vanity of the creatures, he here, in this last chapter, minds us of the glory of their Creator: *Remember now thy Creator*; as if he should have said, Though the Creator be all glory, yet the creature is all vanity; and seeing, therefore, there is nothing but vanity to be had in the creature, forget it, and remember thy Creator.

Neither do thou only resolve to remember Him hereafter, but endeavour to remember Him now; nay, though thou beest but young, yet remember Him now: *Remember now, &c.*

I. What is our *Creator* we are to *remember*?

Jehovah.

And what in Him must we *remember*?

1. His Person. The chiefest good, the ocean of happiness, the fountain of comfort, who hath all things in Himself, yea, is all things to Himself: life itself, light itself, &c.
2. His Son. *Remember* Him that died for thee; *remember* Him *in thy youth*, that remembered thee in thy sins; that left the joys of heaven, and His Father's bosom, to come and die for thee.
3. His word. *Remember* what God would have thee to do, and how He would have thee to walk; *remember* the threatenings of His words, the promises, commands of His word; what God hath revealed to thee in His word, and what He requires of thee in His word.
4. His works. Not only what He is, but what He hath; not only what He hath, but what He doth, *Ps. cv. 5.* His works of mercy, when He smiled upon thy soul; His works of justice, when He laid affliction upon thy loins; *remember* what He doth for thee, and what He doth to thee.

II. How *remember* Him?

1. So as to fear Him: His favour, so as to fear to lose it; His anger, so as to fear to incense it, *Job xxi. 6. Jer. x. 7.*
2. So as to admire Him: admire what He is in Himself, and admire what He hath been to us, *Ps. lxxvii. 11.*
3. So as to love Him: fix thine eyes upon Him, till thine heart be fired with love unto Him; remember and meditate upon His glory, till His glory hath ravished thy heart; yea, never think thou dost remember Him until thou seest Him.
4. So as to obey Him: so as to perform the duties He

commands from thee, and obey the precepts He hath laid upon thee ; so as to worship His person, to sanctify His sabbath, and to glorify His name.

III. Why remember our *Creator in the days of our youth*?

1. Because He is our *Creator*, that, when we were not, made us to be, and, now we are, keeps us in our being; our *Creator*, that loved us before we loved Him, yea, before we had any being to love Him in. He loved us when we were not, so as to make us beings; who remembered us before we knew Him, yea, so remembered us as to make us to remember Him. It was He that put forth His almighty arm, and drew thee out of the womb of nothing; and it is He that holds thee up with the same arm, that thou dost not fall down to nothing again: and, seeing it is He that gave thee thyself, certainly there is all the reason in the world that thou shouldst remember Him, yea, and *in the days of thy youth* too; even so soon as ever thou canst remember any thing thou shouldst remember Him, who enables thee to remember other things: without Him thou canst remember nothing, and therefore Him shouldst thou remember before all things.

2. Because they are *the days of thy youth*, even the fittest time thou wilt ever have to remember Him in, as being not as yet cumbered with too much worldly business; but our hearts are in youth ordinarily more pliable than afterwards, before the world hath stole away our hearts from us.

USE.

1. To youth: *Remember your Creator now*, as considering,

1. You do not know whether you may have an old age to remember Him in or no. Such as are old know they have been young, but such as are young know not whether they shall be old; for there is no promise of old age in all the Scripture; and if God never promised it to us, we can have no ground to expect it from Him; nay, what God never promised, it is the best way for us never to look for: as in this case, God having never pro-

mised old age, we should not expect it, but live in our youth as not looking for any more days to live in.

2. If thou dost live to old age, thou canst not promise thyself that thou wilt *remember thy Creator* then ; or, rather, thou mayest expect that thou shalt not remember Him then so well as now. Alas ! he that spends his youthful days in serving the devil and satisfying his own brutal lusts, instead of glorifying God, cannot expect that he should be more desirous of glorifying God than of satisfying his lusts when old. Whereas,

3. Unless thou rememberest Him while young, He will remember thee when old ; even remember to punish thee in thy old age for thy not remembering to serve Him in thy youth, *Job* xiii. 26. And so thou that deferrest thy repentance of sin until thy old age, shalt then find how bitter the sins of thy youth were.

4. It is a great work thou hast to perform, many things thou hast to remember, and therefore thou hadst need begin betimes. The way from Egypt to Canaan, from earth to heaven, is long ; and he that would ever arrive there, must begin his progress betime, *Philip*. ii. 12. And the first part of your work is knowledge, that you would remember to endeavour after the knowledge of God. To this end, let it be your chief concern to learn the Catechism in our Common Prayer, which all ministers are appointed to make use of in this great work. The principal excellency of this is, that it doth in so few words contain all things necessary to be known, and so fitter for those of tender years.

2. You whom God hath entrusted with children and servants, let me exhort you to mind them of this duty ; do you remember them, that they may *remember their Creator*. And do not only allow them time to look after the knowledge of their Maker, but see they do it, preparing them at home to give an account of their faith here.

3. To all. *Remember your Creator*, considering,

1. You can remember other things. I know it is a usual plea, Your memories are short, you cannot retain things in your memories so well as others; whereas there is none but can remember the trifles of this world, and why then cannot you *remember your Creator*?

2. God always remembers you. When you lie sick upon your beds He remembers to restore you to health: He remembers to give you all the necessities for this and the other life; and shall He be thus mindful of you, and will you be forgetful of Him?

3. There is nothing necessary to be remembered but God. If you remember other things and forget Him, you remember nothing; and if you *remember Him*, though you forget all things else, you remember all things.

4. *Remember God here*, and He will remember thee hereafter, *Luke xxiii. 42.*

Remember Him now; put it off no longer: you know not whether you may have another time or day to remember Him in.

Do thou *remember thy Creator in the days of thy youth*, and thy Creator will remember thee at the day of death.

ECCLESIASTES xii. 13.

Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man.

THE end of all arts and sciences is to *fear God and keep His commandments.*

I. What is it to *fear God*?

To have awful apprehensions of Him, and express the same,

1. By carrying ourselves reverently before Him, *Gen.* xxviii. 17.
2. Speaking reverently of Him, *Deut.* xxviii. 58.
3. Doing nothing offensive to Him, *Prov.* iii. 7 ; xvi. 6.

Considering,

1. His presence with us, *Ps.* cxxxix. 7.
2. His power over us, *Jer.* v. 22. *Job* xxxvii. 23, 24.
3. His goodness and mercy to us, *Ps.* cxxx. 4.
4. His promise to those that fear Him, *Prov.* xix. 23 ; xxii. 4.

II. *Keep His commandments.*

1. How ?

1. Knowingly.
2. Obediently, 1 *Sam.* xv. 22.
3. Universally, *Deut.* v. 29, 33.
 1. Though we know not the reason, *Heb.* xi. 8. *John* xiii. 7.
 2. Though contrary to our temporal interest, *Heb.* xi. 24, 25.
4. Constantly, *Luke* i. 75.
5. Humbly, 1 *Cor.* x. 31.

REASONS.

1. God is our Lord and master, *Mal.* i. 6.
2. Because of His mercies, *Rom.* xii. 1.
3. It was the end of Christ's incarnation, *Acts* iii. 26. *Matt.* i. 21. *Tit.* ii. 14.
4. We all vowed and promised it in baptism, *Heb.* viii. 10.
5. They who keep not the commandments are servants to sin, *Rom.* vi. 16, 23.
6. Such as obey not shall be punished, *Matt.* xxv. 46. *2 Thess.* i. 8.
7. They that do obey shall be happy,
 1. In this world, 1 *Tim.* iv. 8. *Ps.* lxxxiv. 11.
 2. In the world to come, *Matt.* xxv. 21. *Heb.* xii. 14.
8. This is the end of our creation, *Prov.* xvi. 4.

General DIRECTIONS and COUNSELS.

1. Let your principal care be about your souls.

2. For that end frequent the public ordinances.

3. Give yourselves to meditation.

4. Live peaceably together. *Eph. iv. 31.*

5. Pray without ceasing.

1. For yourselves.

2. For your ministers.

This is the whole duty of man, Deut. x. 12, 13.

CANTICLES v. 16.

This is my beloved, and this is my friend, O daughters of Jerusalem.

THIS book is a spiritual song, indited by the Holy Ghost and penned by Solomon, to be sung, as it were, at the espousals and nuptials of a soul to Christ, wherein heaven seems to lisp to earth, and God speaks to man, as a nurse to a child, which utters not her mind in full sentences, but stammers it out in broken language, fitted to the shallow capacity of its tender years; so here, God willing to condescend to the low, weak apprehensions of His people, speaks unto them in their own language: and as once He took upon Him the nature of man, that so man might see and behold Him; so here He speaks after the manner of men, that man might hear and understand Him, describing His affections to us by our affections to one another; and sets forth the sweet intercourse of divine love betwixt Christ and a soul, by the amorous expressions between a man and his spouse, in the loving embracement of one another; insomuch that there is scarce any endearing expression used by us, but what is here translated into a spiritual sense by Christ, sometimes calling His Church, “My Sister, my Spouse, my Love, my Dove, my Undeiled;” and the Church sometimes replying in the like expressions to Him again, in particular in this chapter, *ver. 1*, Christ calls the Church, “My friends,” and “my

Beloved ;” and *ver. 16*, the Church calls Christ so too, *This is my beloved, and this is my friend, O daughters of Jerusalem.*

In the whole chapter ye have these things considerable,

1. Christ’s love and kindness to the Church, *ver. 1.*

2. The Church’s unkindness to Him, *ver. 2, 3.*

3. This unkindness to Christ occasioned him to withdraw from her, *ver. 4, 5, 6.*

4. The Church’s condition when Christ was gone, *ver. 7.*

5. Her behaviour in that condition, *ver. 8.*

6. Her companions after Christ, upon her looking after, who it was she thus sought for, *ver. 9.*

7. Her description of Christ from head to foot, *ver. 10 to 16*, intimating, that every thing about Him is lovely and amiable ; His incarnation, birth, life, passion, death, resurrection, ascension, intercession, are all most admirable and excellent. And she sums up all, *ver. 16*, “ He is altogether lovely.” Indeed she described Him so, that they who heard her had no sooner heard of Him but they were taken with Him ; and, instead of asking, What He was, they now ask, Whither He is gone, that they may go seek Him too, *chap. vi. 1.*

8. The Church’s confidence in Christ, even when she was deserted by Him, *ver. 16*, *This is my beloved, and this is my friend, O daughters of Jerusalem.*

Where observe,

I. The Church loves Christ, even when Christ seems to forsake her ; *This is my beloved* still.

II. There is no time but still Christ is a *friend* to His church ; *my friend*, not only beloved by me, but a *friend* unto me.

III. This the Church believes, and is confident of, even when Christ seems to be gone from her ; *this is*, not only was, *my beloved, this is my friend.*

It is the middle of these which I chose this text for, and therefore shall principally speak unto, viz. that God and Christ is always a *friend* to His church and people. The other I shall speak to in the application.

I. God and Christ is always a *friend* to His church and people.

1. That God is a *friend* to His people here appears,

1. From Scripture. As indeed there is scarce a line in Scripture but commands our love to God, so there is scarce a line but proclaims God's love to us; as our duty to Him, so His friendship to us appears,

1. From Scripture assertions, *Cant.* v. 1. *John* xv. 14, 15. *Prov.* viii. 17.

2. Scripture expressions, calling God ours, as *Ps.* xviii. 2; lxii. 2.

3. Scripture promises, *Jer.* xxxi. 33.

4. Scripture relations, He is

1. Our husband, *Isa.* liv. 5; lxii. 4. *Hos.* ii. 16.

2. Father, *2 Cor.* vi. 18. *Luke* xii. 32. *1 John* iii. 1.

There is more fatherliness in God, than in all the fathers in the world besides, *Ps.* xxvii. 10; lxxxix. 26.

2. Experience. There was never yet a saint on earth, but he hath still had a *friend* in heaven. God was a *friend* to Abel, in avenging his innocent blood; to Noah, in delivering him from the world-destroying flood; to David, in preserving him from his enemies; to Job, in supporting him under his afflictions; to Daniel, in stopping the lions' mouths; to the three children, in restraining the fury of the fire; to Jonah, in defending him in the water, and setting him safe on shore: so He always was a *friend* to all that ever were, and will be a *friend* to all that ever shall obey Him; a *friend* to thee, a *friend* to me, a *friend* to us all, &c.

2. What a *friend* is He? "What is thy beloved more than another beloved," or one friend more than another friend? He is

1. A cordial *friend*; one that loves us, and loves us heartily; one that doth not only pretend to be, but really is, our friend; one that loves us with all His heart, as He expects we should love Him with all our hearts; one that loves us not out of any by-ends. Alas! what can He look for from us, who is the fountain of all things to us? No,

(*Deut.* vii. 8), He loves us, not because we are stronger, wiser, richer, or better than others, but merely because He loves us.

2. A wise *friend*; one who not only is a *friend*, but knows how to manifest it to us. His love is not *cæcus*, but *prudens amor*, a wise love; yea, the love of one who is infinitely wise, and knowing how to express His love and kindness towards us. Indeed a saint hath many crafty enemies: there is the wisdom of the flesh, the wisdom of the world, the wisdom of Satan, that old serpent, all against Him; but he hath one *friend* for him, infinitely wiser than they all, "the only wise God," 1 *Tim.* i. 17; whose "judgments are unsearchable," *Rom.* xi. 33; whose "understanding is infinite," *Ps.* cxlvii. 5; and who knows, therefore, "how to deliver the godly out of all their temptations," 2 *Pet.* ii. 9. He hath caught Satan long ago in his own craftiness, in his tempting both the first and second Adam. By which we may see He hath depths beyond Satan's depths, devices beyond Satan's devices, wisdom beyond Satan's subtlety; and so His friendship is beyond Satan's enmity. And so He is a greater *friend* than all the world can be a foe unto us.

3. A powerful *friend*. He is not only the all-wise, but the all-powerful God, "the Lord Almighty," 2 *Cor.* vi. 18. As there is nothing that He can but He will do for us, so there is nothing that He will but He can do for us. This our one *friend*, as He is wiser, so is He stronger, than all our enemies; this our best *friend* is more potent than our worst foe; He is more able to do us good than all our foes are to do us harm. Nay, they can do nothing at all, much less do any harm to us, unless they receive power from Him to do it. The devil himself is in God's chain, and cannot go one link beyond His leave. So that there is no affliction that any of our enemies can bring us into, but still this our *friend* is able to deliver us out of it. If we be in

want, He can supply us; if we be in danger, He can deliver us. Do we want bread? He can rain it from heaven. Do we want drink? He can draw it out of a rock. Do we want flesh? He can bid the ravens bring it us. Are we in prison? He can feed us. Are we in the midst of flames? He can quench them. Are we amongst lions? He can tame them. Are we in the midst of the sea? He can send a fish to set us safe on shore in its own belly. Nay, He is not only so strong as to deliver us from, but in all afflictions. He is so good a *friend* that He would not suffer any evil to fall upon us, unless He was so strong as to be able to turn it unto good unto us. He can change the very nature of afflictions, and turn our seeming evils into real goods, our miseries into mercies, our crosses into crowns, our troubles into comforts. He can turn a prison into a palace, a lion's den into a safe tower; yea, the furious lions themselves into harmless companions, as He did for Daniel. Are we cast into a fiery furnace? God can make use of it to burn our bonds and set us at liberty, as He did for the three children.

4. A present *friend*, a *friend* always at hand, *Ps.* xli. 1. We can be in no place, in no company, about no employment, in no condition, but still this *friend* is present with us to guide, help, direct, prosper us, *Isa.* xli. 10; xliii. 2; with Joseph in the dungeon, Noah in the ark, Israel in Egypt, David upon the mountains, Job upon the dunghill, Daniel in the lion's den, the three children in the fire, and Jonah in the water. So will this *friend* be with us too. Where? In prison, in bondage, in affliction, in sickness, in poverty; with us in fire, water, yea, death itself. With us? How? By His wisdom to direct us, by His power to protect us, by His Spirit to comfort us, by His grace to bless us; so with us, as none but Himself can be with us.
5. An amiable *friend*; one who doth not only love us, but deserves to be loved by us; one who hath all

the attractives of love in Himself, being the supreme, the only chiefest good; an ocean of all beauty and loveliness in Himself, and the fountain of all that is in any creature. His person is amiable, His Son, His word, His works, His ways, all amiable, *Ps.* lxxxiv. 1. All other goodness and loveliness can scarce be called a drop, a shadow, or picture of that infinite goodness that always flows in Him. And if there be any *friend* in the world that deserves our love, for what he is in himself, as well as for what he gives to us, certainly He is a saint's *friend*, into whose dear embracements whosoever comes cannot but take his fill of love.

6. A *necessary friend*. Man's friendship is not at all *necessary*; a man may not only live, but well and happily, without it, but so cannot we without God's; because we can have nothing, we can do nothing, we can enjoy nothing at all without Him. There is nothing can stand us in stead or help us, unless God be our *friend*. Riches cannot help us, honours, preferments, relations, gifts, ministers, ordinances, nothing can help us, unless God be pleased to help us. Without Him it is not in food to nourish us, in clothes to warm us, in relations to comfort us, in physic to heal us, in strongholds to defend us, in houses or gardens to delight us, in ministers to direct us, in ordinances to refresh us. Indeed, without Him nothing can do us good, with Him any thing shall serve the turn.

7. A *constant friend*. Not one that will be familiar with us in prosperity, and not know us in adversity; not one that now is our *friend*, and anon our foe. No! Whom God loves, He loves unto the end; and the ground of His loving of us is the cause of the constancy of His love unto us, *Deut.* vii. 8. Whatsoever befalls us, still He loves us. Our riches may be turned into poverty, our honour into reproach, our friends into foes, our health into sickness, our liberty to bondage, but still will the love of God be towards us. Though all things

else fail, yet this our *friend* will never leave us nor forsake us, *Heb.* xiii. 5, 6.

8. An everlasting *friend*. Though our other friends should keep promise with us, and be constant to us, yet it is not long ere they must be taken from us, or we from them. We must not always live as we now live, do what we now do, nor enjoy what we now enjoy. No, these things are but creatures, and therefore always at the beck and command of the great Creator; and so we know not how soon we may be deprived of them, but we know we must, ere long, be commanded from them. These cannot be properly lasting things, because we cannot say we have them any longer than just we see we have them; but this our *friend* is a lasting, an everlasting *friend*, *Jer.* xxxi. 3. Indeed, so lasting, that eternity itself shall not destroy, but discover and improve, His friendship more unto us. Here we can see but small sparks to these flames of love which then we shall delight ourselves withal.

II. Wherein doth God manifest Himself to be a *friend* to His people?

1. Negatively. Not in these poor things below, *Eccles.* ix. 1.

2. Positively. Here I shall shew you how every Person in the Godhead is a distinct friend to the Church.

1. God the Father.

1. In His election of us, *Isa.* xlv. 4.

2. In His sending His Son to die for us, 1 *John* iv. 10.

3. In His compassion towards us. A father loves his children, and usually more than the children love their father; love rather descends than ascends, 1 *John* iii. 1. A father's bowels melt toward his children; yea, though unkind and unnatural: as David pitied Absalom, even when Absalom was up in arms against him, *Psa.* ciii. 13. Hence, as a father hath a great encounter in himself before he can correct his child, so doth

God conflict within Himself about the chastisement of His people, *Hos.* xi. 8. *Isa.* xlix. 14, 15.

4. In making use of all means to bring us to Himself, *Isa.* v. 4.

2. God the Son, *Eph.* iii. 18, 19.

1. He was our *friend* when upon earth.

1. In His birth and incarnation. He was not born in a palace, but a common inn; not in the guest-chamber, but stable, there being no room for such poor guests as they in the inn, *Luke* ii. 7. He that was clothed with glory, now was wrapped in swaddling-clothes; He that laid the foundations of the earth, is now Himself laid in a manger.

2. His life and conversation.

3. His death and passion, *Rom.* v. 6, 7. Thus the Light of the World was extinguished, the Health wounded, the Comfort grieved, Life killed, and our Redeemer condemned.

Considering,

1. Who it was.

2. What it was.

3. By whom it was.

4. For whom it was, *Rom.* v. 8. *Isa.* liii. 3.

4. His merit and satisfaction. He hath merited,

1. Remission of our sins, and the justification of our persons, *Eph.* i. 7. *Rev.* i. 5.

2. Adoption into God's family, *Gal.* iv. 4, 5.

3. Acceptation of our performances.

4. Redemption of our souls from sin, wrath, the curse of the law, death, Satan, this evil world, and earth, *Tit.* ii. 14.

5. The donation of His Spirit to us, *Gal.* iii. 14.

6. Admission into heaven, *Heb.* x. 19.

2. He is a *friend* now He is in heaven.

1. In interceding for us, *Isa.* liii. 12. 1 *John* ii. 1. *Heb.* vii. 25.

2. In presenting our performances to the Father, *Rev.* viii. 3. 1 *Pet.* ii. 5.

3. In preparing a place for us, *John* xiv. 3.

4. In preparing us for that place, *John* xvi. 7.
Rom. viii. 34, 35.
5. In securing us from all oppositious charges, accusations, &c. *John* xvii. 15.
6. In receiving our souls when we go hence, *Acts* vii. 59.
3. God the Spirit is our *friend*.
 1. In the illumination of our understandings, *Eph.* i. 17, 18.
 2. Conviction of our sins, *John* xvi. 8.
 3. Mortification of our corruptions, *Rom.* viii. 13.
 4. Sanctification of our natures, *Ezek.* xxxvi. 25.
 5. Direction of us in duty, and helping us, *Rom.* viii. 14, 26.
 6. Consolation of our hearts, *John* xiv. 16.

USE I.

1. Inference.
If God be a *friend* to a saint, then He is an enemy to a sinner; a sinner is an enemy to Him, and He is an enemy to a sinner: they hate God, and God hates them, as God is said to have loved Jacob and hated Esau, *Rom.* ix. 13. So He loves every righteous, and hates every wicked, man in the world; He hates his person, performances, thoughts, words, actions, yea, religious duties, *Amos* v. 21. O the woful condition of an unrepenting sinner! He hath not only the devil, but God Himself too, for his enemy; and as, “if God be for us, who can be against us?” so, if God be against us, who can be for us? If God hate thee, what can all thy friends do for thee? Be where thou wilt, do what thou canst, thou wilt still have an angry God frowning upon thee, and manifesting His deserved hatred against thee. An enemy thou wilt have, that can turn all thy comforts into troubles, all thy seeming mercies into real miseries, thy plenty into poverty, thy health into sickness, thy life into death, and all thy friends into perfect enemies, whensoever Himself pleaseth. O what a glorious *friend* hath every saint! what a dreadful enemy hath every sinner!

2. Consolation.

Is God our *friend*? O what comfort, what support, what refreshment, what reviving, doth this afford to the children of God! who, though they cannot say Such great persons love me, my neighbours respect me, they that are about me are friends unto me; yet they can say, God the Father loves me, the Son and Holy Ghost love me, every Person in the sacred Trinity is a distinct and cordial *friend* unto me. And what if the creatures hate thee, when thy Creator loves thee? What if man despised thee, when God Himself respects thee? What if all thy fellow-worms, that creep and crawl with thee upon the face of the earth, be thy bitter enemies, when the glorious Deity that reigns in the highest heavens is thy *friend*? What condition canst thou be in, what dispensation canst thou be under, but still this one truth will give comfort and consolation to thee? It will comfort thee. What will it comfort thee against? Why it will comfort thee against the multitude of thy transgressions, the power of thy corruptions, the greatness of thy wants, the violence of temptations, the sharpness of afflictions, yea, and the terrors of death itself.

1. The multitude of thy transgressions. It is the thoughts of sin that are the most cutting and killing to a child of God, even of those sins whereby he hath transgressed God's holy laws, grieved His Holy Spirit, wounded his Saviour, displeased his Father, and incensed the great God against himself; that he was born a sinner, and hath lived a sinner; yea, that every faculty of his soul and member of his body hath hitherto been but as an instrument of sin, &c., sinning in all places, companies, and employments: this makes him weep in secret, and mourn before God. But when such thoughts possess thy heart, consider,

1. God is thy *friend*, and so He will pardon these and all thy sins. Though thou hast committed many sins against God, yet God thy *friend* will pardon them all to thee, if thou dost but repent

of them all before Him. He will not be thy judge, but thy father, thy *friend*. "Love covereth a multitude of sins," 1 *Pet.* iv. 8; yea, "all sins," *Prov.* x. 12. God hates thy sin, but still He loves thy person.

2. Christ is thy *friend*, too; and so thy sins shall not only be pardoned by God the Father, but also thy person justified by Christ the Son. They shall be pardoned by the Father, because expiated by the Son. What sins thou art guilty of, Christ hath made satisfaction for: He died that thou mightest live, He was wounded that thou mightest be healed, He was punished that thou mightest be spared, He was condemned that thou mightest be acquitted, He was crucified by men that thou mightest be glorified by God. By this means it is that all the sins that we truly repent of Christ hath certainly purchased a pardon for; and as thy sins are laid upon Him, so shall His righteousness be laid upon thee: by which means, though thou beest in thyself a sinner, yet shalt thou be accepted of as a righteous person by the righteousness of Christ imputed to thee. Hence it is that, though there be none that ever lived upon the face of the earth but were guilty of many sins, yet there are many we have read of whom God accounted and called righteous: Abel, *Matt.* xxiii. 35; Noah, *Gen.* vii. 1; Lot, 2 *Pet.* ii. 8; and so Abraham, David, &c. Nay, in Christ we are not only made righteous, but righteousness itself, yea, "the righteousness of God," 2 *Cor.* v. 21. And hence it is that God is still our *friend*. And further, as our own performances cannot make Him our *friend*, so neither will our sins make Him our enemy, if we do but repent of them and turn from them.

2. Against the power of thy corruptions. Thy provocations are not only many, but thy corruptions strong; thy life hath not only been sinful, but thy

very heart, and soul, and nature, and all is sinful. Consider, God is thy *friend*, and so both can and will,

1. Subdue thy corruptions under thee. Though they be too strong for thee, they are not too strong for Him ; though they worst thee, He can conquer them, and drown them all in Christ's blood, as easily as He did the Egyptians in the Red Sea. Be not, therefore, so much troubled at the strength of thy corruptions, as comforted with the power of thy *friend*, thy God ; and not only thy *friend*, but their enemy.
2. He will not only subdue thy sins under thee, but implant the contrary graces in thee ; as He will not only pardon thy transgressions, but justify thy person, so He will not only subdue thy corruptions, but sanctify thy nature : so that where sin before domineered, now, the contrary, grace shall reign. He will not only deaden thee to sin, but quicken thee with grace ; not only rend thy heart from earth, but raise it up to heaven ; not only take off thy affections from the world, but raise them up unto Himself ; not only keep thee from being a rebellious sinner, but make thee a glorious saint. And thus, though thou wast covetous, He can make thee liberal ; carnal, He can make thee spiritual ; earthly, heavenly ; deceitful, upright ; passionate, meek ; proud, humble ; idle, diligent ; careless, watchful. Yea, though thou beest dead, yet He can quicken thee ; and as He can, so He will, for He is thy *friend*.
3. Against the violence of temptations. Whilst we are in this world, we have not only inward but outward enemies to encounter and grapple with ; not only a wicked heart within us, but a wicked devil continually about us, ready each moment to ensnare our souls in sin : and be sure, the weaker our corruptions are, the stronger will our temptations be. So that they who have the most of God

within them, shall be sure to have the devil most against them. You never see him so hot against a formal sinner as against a real saint. He looks upon sinners as surely his already, and therefore need not strive to make them so. They are more desirous to be tempted by him, than he is to be tempting them; nay, they often tempt him to tempt them; and thus the devil is often himself tempted by sinners. But be sure saints are often tempted by him, and the more holiness any have received from God, the more temptations shall they find from Satan. Never any more righteous than the first and second Adam, and we read of none so much tempted by the devil as they; and it is observable, we never read of the devil's tempting Adam after, but only before, his fall. And we never read of any such strong temptations laid against any one as against our Saviour, who was perfectly void of sin. And as he began with Christ, so he goes on with Christians; as he fought against Christ, the captain of our salvation, so doth he against us who fight under His banner. So that as we can never expect to be freed from all our own corruptions, so neither from Satan's temptations till we come to heaven. He will still be battering and assaulting us so long as we are upon earth, tempting us to sin, or troubling us for it, fighting against both our graces and our comforts; insomuch that the saints themselves are often like to be worsted by him, and to say, as David did of Saul, "I shall one day fall by the hand" of Satan [1 Sam. xxvii. 1]. But comfort yourselves; consider,

1. Your *friend* is above your enemy, and hath him always in a chain, so that he can do nothing without His permission. Thy best *friend* is above thy worst foe, and thy foes can do nothing without first obtaining leave from thy *friend*. The devil could not touch Job's goods till he had received commission from God, neither

could he touch his body till he had renewed his commission. He could do nothing more than just what God had given him leave to do. Nay, there are no less than four links in one chain, *Rev. ii. 10.* 1. "Some," not most, or all; 2. "into prison," not into fire, sea, hell; 3. "tried," not damned, racked, torn, punished; 4. "ten days," not a month, year, age, for ever, but only "ten days."

2. As thy *friend* is above thine enemy, so He never suffers thy enemy to tempt thee but He Himself will be present to aid and assist thee: He will either bring down the temptation to thy strength, or bring up thy strength to the temptation. And so, though He give him leave to encounter thee, He will never give him leave to conquer thee; to tempt thee, not to destroy thee, *1 Cor. x. 13. Eph. vi. 16*; and therefore He will still be supporting thee with faith.

3. He will not only see that the devil may not conquer thee, but that thou mayest conquer him, by turning all his intended evils into real goods, and all his temptations into advantages. Several advantages there are which God will give thee, from the devil's tempting of thee.

1. Make thee conformable to Christ.

2. Teach thee how to help and succour others, *Luke xxii. 32*; of patients they become physicians.

3. Put thee upon the exercise of thy faith. This warfare keeps thy heavenly armour from rusting.

4. Give thee occasion of joy and triumph; no battle, no victory; no fight, no conquest; no temptation, no triumph.

4. Against the greatness of thy wants. Whilst upon earth a saint hath still his wants, spiritual, temporal, outward, inward, soul, and body wants; against all which God is our *friend* and great comfort. Our outward and temporal wants, as none

truly hath more, so none commonly wants more, than a Christian. Sometimes he wants food, sometimes raiment, health, strength, liberty, a good name; always something. But here is comfort against them all. Considering,

1. His *friend* can supply all his wants by His ordinary providence, or His extraordinary power; so that he is sure never to want any thing that is good so long as God Himself can help him to it, *Ps.* xxxiv. 10. When the Israelites were in wants and straits, God commanded, and the Red Sea shrunk up together to give them way, the heavens rained them bread, the rocks ran them water, the clouds directed their passage, their garments waxed not old, neither did their feet swell, for forty years together. But thou mayest say thou wantest health and strength, yea, food and raiment. Why, it is because they are not good for thee. Thou wantest health, because health is not good for thee; riches, honours, pleasures, relations, children, because they are not good for thee. It is better for thee to want them than to have them; therefore art thou denied them, *Ps.* lxxxiv. 11; therefore say, *Ps.* xxiii. 1.

2. Thy God, thy *friend*, will be instead of all things unto thee, which can be wanted or desired by [thee:] thy health in sickness, thy strength in weakness, thy honour in disgrace, glory in reproach, riches in poverty, comfort in trouble, liberty in bondage, consolation in afflictions, rock in tempests, support in trials, thy light in darkness, and thy life in the very shadow of death. Nothing that can be promised by God to thee, or expected by thee from God, but thou hast it in having Him to be thy God, thy friend, whilst thou canst say, *This is my beloved, and this is my friend.* Nay, thou hast not only as much, but more, than if thou hadst all things in the world besides, as 1 *Sam.* i. 18. So, "Why weepest thou?" Why art thou

troubled? Why is thy heart grieved? Why is thy spirit disquieted? Is not the Lord better unto thee than ten such worlds as these are?

5. Against the sharpness of afflictions. As sinners in hell have not only *pœna damni*, but *sensus*; so have saints on earth, *malum damni et sensus*: they not only want many seeming goods, but undergo many seeming evils; they not only want riches, but are pinched with poverty; not only want ease, but are racked with pains; not only want friends, but are trampled upon by their enemies; yea, commonly, the more religion a man hath in him, the more afflictions lie upon him, *Ps. xxxiv. 19. Deus unicum habuit filium sine peccato, nullum sine flagello.* We must bear the cross before we wear the crown, we must be afflicted before glorified. But here is comfort:

1. These afflictions come from thy *friend*, yea, the best *friend* thou hast in all this world; thy Maker, Saviour, Father, Comforter, God. They are not the wounds of an enemy, but only the strokes of a *friend*. He doth not strike thee because He hates thee, but He therefore strikes thee because He loves thee; He therefore lays these afflictions upon thee, because He is a real *friend* unto thee, *Amos iii. 2. Ps. cxix. 75.* Whether God gives a sinner riches, or takes them away, it is in anger, *Hos. xiii. 11.* So, whether He gives a saint comfort, or takes it away, it is in love.

2. There is no affliction lies upon thee, but still thou hast this thy *friend* present with thee, *Isa. xli. 10*; to comfort, support, and keep thee up with His consolations, yea, "strong consolations," *Heb. vi. 18.*

1. To pity thee, *Isa. lxiii. 9.* He smarts in thy pains, bleeds in thy wounds, grieves at thy sorrows, is afflicted in thy afflictions.

2. To support thee under them, *Isa. xli. 10, 13, 14.* God's gracious presence is an assisting,

strengthening, supporting presence. If God be with us, how easily may we do or suffer any thing !

3. To keep off the evil of their afflictions, so that by His presence they are rather shadows than real afflictions, 2 *Cor.* vi. 8, 9, 10.

4. To suit His comforts to their troubles, *Heb.* vi. 18.

5. To do them good by their afflictions, and to do thee good by afflictions; the nail shines brighter by wearing, the pomander smells sweeter by rubbing, camomile grows better by treading, *Heb.* xii. 10. Hereby they are convinced, humbled, proved, strengthened, excited to duty.

6. To deliver them, 2 *Tim.* iv. 17. *Ps.* xci. 15.

6. Against the terrors of death : death is that wherein all afflictions meet, and therefore is accounted the king of terrors. There is nothing so near and dear unto us on earth but we must part with at death, estates, preferments, friends, and all. But here is comfort against that :

1. God will prepare thee for it.

2. Thou hast a *friend* that will be with thee in death as well as life.

1. To conquer the temptations,

2. Allay the fears, *Ps.* xxiii. 4, and

3. Sweeten the very pangs, of death itself, 1 *Cor.* xv. 55. God hath taken out all the venom, poison, curse, sting, mischief, and evil of death; and all because He hath pardoned their sins, and all in Christ: so that, though we may tremble when we look down upon the curse of death, yet we may triumph when we look up to the cross of Christ, who, by dying, hath killed death, hath buried the grave by being buried in it; and, by submitting to this king of terrors, He triumphed over him; and if Christ hath conquered death, certainly death shall never conquer thee. Hence, though of sinners it may be said they are death's ser-

vants, slaves, captives, yet of saints it is said, death is theirs, 1 *Cor.* iii. 22; their friend, not foe; rest, not labour; messenger of peace, not king of terrors; dissolution, not destruction; their gain, not loss; their advantage, not misery.

3. Thou hast a *friend* that will receive thee from it when thou diest, so that death to thee shall be but an entrance into life. At death a sinner goes to the worst of his enemies, Satan; a saint to the best of his friends, God. Never was any of you so welcome to any friend on earth as your soul will then be welcome to your *friend* in heaven. Then write upon all thy losses, crosses, vexations, afflictions, pains, diseases, corruptions, temptations, bonds, reproaches, poverty, and the forehead of all thy sufferings, "Still God is my friend."

USE II.

Exhortation.

Is God a *friend* to you? be you a friend to Him. Doth He love you? do you love Him. Is He your *friend*? let Him be your *beloved* too. And O that I knew what words to take unto myself, whereby I might prevail with you to love God! This is one end of my choosing this text, and this is the great errand which the King of Glory sent me about this day unto you, even to bespeak your love and affection to Himself; that you would loosen your hearts from the creatures, and fasten them upon the glorious Creator; that you would rend your affections from sin, and fix them upon God; and that you would love Him, not with some, but with all your hearts, and souls, and might, and mind, *Deut.* vi. 5; that you would love Him, not only above some things, or many things, or most things, but above all things in the whole world; above your estates, relations, treasures, honours, preferments, health, and life itself. This is the end of my preaching and your hearing; this is the end why the word was written, Christ crucified, ministers

ordained, ordinances instituted, the Spirit promised, even to deaden your affections to the world, and to inflame your hearts with love to God. I fear you all think you love God well enough already, and that it is in vain to heap up arguments to persuade you to it. Did you love Him, indeed, as well as you think you love Him, or would seem to love Him, the work would be done to my hand, and I need not spend my breath to blow up the fire of your love to God. Before, therefore, I bring motives to stir you up to love God above all things, give me leave to convince you that as yet you scarce love Him above any thing; for before I have convinced you that you do not love Him enough, it is in vain for me to persuade you to love Him more than you do. All ye, therefore, that think you love God well enough already, consider with me these following particulars, and then tell me whether you think in your consciences you love Him as you ought to do; for, did you love Him above all things,

1. You would prefer Him before all things. It is apprehended goodness that is the ground of real love; our affections to a thing always are according to our apprehensions of it; and therefore the better we think any thing to be, the more we love it; and the more we love any thing, the better we think it to be; and, by consequence, the things we love most we think best. And so we shall prefer Him before that we love above all other things; and therefore, if we love God, as we ought to do, above all things, we shall account of Him and prefer Him before all things too. But, alas! we that pretend to love God above all things, how do we prefer all things before God! The covetous man prefers his riches before God, the voluptuous man his pleasures, the ambitious man his honours, the sensual man his flesh; yea, do we not most, if not all, prefer our sins, our very sins, before God? And is this to love God above all things? or is it not to love all things, yea, sin itself, which is worse

than nothing, before Him? Tell me, which of you but love the world, the riches of the world, the preferments of the world, the possession, friendship, delights of the world? And can we love the world and God too? No: 1 *John* ii. 15. *Jam.* iv. 4. And, alas, how evidently do most men prefer and love the world before God! God bids them repent, believe, obey, seek, serve, and honour Him, with all their hearts; but they have this worldly business to follow, that worldly employment to look after, and this keeps them from hearkening to God's will or obeying His word. God saith He must be glorified, but the flesh saith that must be gratified; God saith He must be obeyed, sin saith it must be indulged; God saith He must be served, the world it must be sought after. Now tell me, which of these do you most hearken to and prefer? Is it not the flesh, sin, and the world? Is it not the world's trinity (pardon the expression) that all men naturally adore—pleasure, profit, and honour? What running and riding, what labouring and toiling, is there! what compassing both sea and land! what endangering and hazarding of lives in the world! And what is all this stir and bustle in the world for? Is it to serve God, to make sure of heaven, or to get an inheritance in the land of Canaan? Alas! these things are seldom thought of, never sought after. No, no, all this that we see in the world is only for the world—to get a house or land, more of or a higher place upon this dung-hill, earth. And tell me what is, if this be not, to look for all things before God, to prefer all things above Him, and so to love all things more than God, instead of loving God more than all things? Search, therefore, into your hearts, and try your reins; let not your subtle enemy deceive you, let not your own sinful hearts delude you, into a vain persuasion that you love God, till you esteem Him, prefer Him, and look after Him, more than after all things in the world besides.

2. You would think of Him more than all things. If our affections be really towards Him, our thoughts will be constantly upon Him, *Ps.* ix. 14; cxix. 97. David was a man full of love to God, and he was always thinking of Him, *Ps.* cxxxix. 18; whereas, what is there in the world that we think of less than God?
3. You would fear Him more than all things, His frowns, His displeasure, anger, justice, yea, and mercy too, *Ps.* cxxx. 4.
4. Hope in Him more than all things. We cannot love God unless we know Him, *Ignoti nulla cupido*; and so we cannot know Him but we shall trust in Him, *Ps.* ix. 10. Nay, did we know God aright, we should trust Him more when there is no means visible; than all the world besides, when all means possible are at hand; because no means can be means to any good without Him: any thing shall do with Him.
5. Grieve for His absence and displeasure more than all things. Nothing is such a joy unto us as to be present with, nothing such a torment as to be absent from, them we love. Hence David was so much troubled when forsaken of God; God's presence was all his comfort, and His absence all his sorrow, *Ps.* xiii. 1, 2; lxxxviii. 14, 15, 16, 17. So Job, vi. 2, 3, 4.
6. Rejoice in Him above all things. As there is no joy but what proceeds from love, so there is no love but what issues forth itself into joy. There are three acts which love naturally exerciseth upon the object beloved.
 1. Benevolence, or well-willing to it; because it is lovely in itself, though it be not as yet enjoyed by me.
 2. Desire of union to it, or the enjoyment of it. Loveliness in any object draws the heart's affections and desires after it.
 3. Complacency, acquiescence, or delight in this union to, or enjoyment of, the thing we love; so that,

as there is a uniting, so there is also a delighting property in love, all men naturally rejoicing in the embracement of what they love. And thus will it be in our love to God, if it be real and sincere; and if we love Him more, we shall rejoice in Him more than in any thing, or all things, in the world besides: so as to rejoice in Him when we have nothing, and when we have all things else to rejoice in.

7. Desire Him more than all things. As we naturally rejoice in the thing we love, if we have it, so we are always desirous of it if we want it; and therefore, if we love God, we shall desire God more than all things.

8. If you loved God above all things, you would love the godly above all men; for if you loved Him above all things, you would love Him in all places, even wheresoever you find Him. Now there is never a truly holy man in the world, but God Himself dwelleth in him; and therefore our affections ought to be placed upon Him. Hence God Himself, who best knows what manner of love He would have from us, saith, *1 John* iv. 20. So that I can never be said to love God as the best of goods, until I love the godly as the best of men. Whereas who more hated, scorned, contemned, derided, afflicted, trampled upon, and scoffed at, than the godly? And is this to love God?

9. Did you love God above all things, you would love all things belonging unto God.

1. His Son.

2. His Spirit.

3. His word.

1. Commands.

2. Promises.

3. Threatenings.

4. Ministers.

5. Ordinances.

1. Prayer.

1. Private.

- 2. Public.
- 2. Preaching.
- 3. Sacraments.
- 6. Providences.
 - 1. Mercies.
 - 2. Judgments.
- 10. Did you love God above all things, you would endeavour to obey Him in all things. Nothing that He hath commanded from you, but you would endeavour to perform to Him, had you any real affection for Him, *John* xiv. 15. The sincerity of our affections to God, and the piety of our conversations for Him, always go together. So that we can never say we love God aright, till it is our constant endeavour to please and obey Him in every thing we think, speak, and do, through the whole course of our lives. But how few such are there in the world, that endeavour to please God in every thing? Indeed, how few that endeavour to please Him in any thing? And is this to love God?

MOTIVES to love God.

- 1. It is commanded, "Thus saith the Lord of Hosts," *Josh.* xxiii. 11. *Ps.* xxxi. 23. *Deut.* vi. 5.

- 2. He is the most lovely person and being in the world.

Do we love

- 1. Wisdom?

He is the fountain of knowledge, the ocean of goodness, the spring of life, the principle of all the creatures' motions, *Ps.* cxlvii. 5. 1 *Tim.* i. 17.

- 2. Power?

The waters expect His beck, turning and winding as He pleaseth. The planets roll by His measure. He works and turns all things with a *Fiat*.

- 3. Riches?

Sea, land, birds, beasts, fishes, all are His. All that lie hid beyond the glorious sun and dazzling stars, all His.

- 4. Goodness?

Luke xviii. 19.

- 5. Pleasure?

When there was nothing but Himself He was brimful of glory, infinitely satiated with Himself, being essentially joy and pleasure to Himself. He had never the less when He had nothing but Himself; nor hath He more now. He hath made all things for Himself; He is no whit better for any or all His creatures.

6. Glory?

They are all eminently, infinitely, comprehended in Him, *Cant.* v. 16.

7. Truth?

Deut. xxxii. 4.

8. Love?

1 *John* iv. 16.

3. He only deserves our love, if we consider,

1. What He did for us, in His election of us before time was.

2. In His creation of us at the beginning of time.

3. In His redemption of us in the fulness of time, *John* iii. 16.

4. In His preservation of us from time to time.

5. In His absolution of us at the end of time.

6. In His glorification of us when time shall be no more.

And to heighten His love, consider,

1. How little we have deserved His love, *Gen.* xxxii. 10.

2. How much we have deserved His hatred.

4. Loving God above all things is the sum and ground of all duty, without which we neither do nor can do any thing, *Mark* xii. 30.

5. It is the surest sign of true grace, and the best evidence of our title to heaven, *Rom.* viii. 28. *Jam.* i. 12.

6. Love to God is the way to have love from God, *Prov.* viii. 17.

7. All things shall work for your good, *Rom.* viii. 28.

8. It is your glory, as well as duty.

If you love God,

1. Generally, keep His commandments, *John* xiv. 15, 23. *Ps.* xcvii. 10.

2. Particularly, manifest it in these particulars :

1. Think frequently and seriously of Him.

1. Transiently.

2. Fixedly.

2. Speak reverently of Him, and valiantly for Him.

Third Commandment.

3. Pray fervently to Him, delighting yourselves in communion with Him. Pray

1. In secret, *Matt.* vi. 6.

2. In your families, *Josh.* xxiv. 15.

3. In public.

4. Take all occasions and opportunities to hear His word and law explained.

5. In all your fears and dangers put your confidence in Him.

6. Improve your power and authority for Him, over your children, servants, and friends.

7. Study how to manage and improve your estates most advantageously for His glory, *1 Cor.* x. 31.

8. Be willing to part with any thing when He calls for it, *Luke* xiv. 26.

9. Rejoice in Him in the loss of every thing.

10. Love His children, *1 John* iv. 10.

11. Live above the love of life and fear of death.

12. Never think you love God enough.

Labour to have God to be your *friend* ; then

1. Angels,

2. Saints,

3. All creatures, *Job* v. 23.

4. Your enemies, shall be your friends.

How shall we get God to be our *friend* ?

By

1. Repentance.

2. Faith.

3. Love.

Do not only endeavour to love God, and to be loved by Him, but to know it too. It is your duty to love Him, but your comfort to know you love Him, to say, *This is my beloved, and this is my friend, &c.*

ISAIAH i. 2.

Hear, O heavens, and give ear, O earth : for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

I. It is God that *nourishes* and *brings us up*, that made and preserves us.

USES.

1. Did God make us ?

1. Let us admire Him, *Ps.* cxviii. 23 ; cxxxix. 15.

2. Adore Him, *Ps.* xcv. 6.

3. Be thankful to Him.

2. Doth God preserve us ?

1. Let us acknowledge our dependance upon Him.

2. Let us submit unto all His providences, 1 *Sam.* iii. 18.

3. Let us be thankful to Him,

1. For whatsoever we have, 1 *Sam.* ii. 6, 7, 8.

2. Are.

3. Can do.

4. Seeing God preserves us, let us serve Him, 1 *Cor.* vi. 20.

5. Let us not rebel against Him.

II. Though it is God that nourishes and brings us up, yet naturally we all *rebel against* Him.

He speaks indeed of His own peculiar people, but if they rebel, certainly all the rest must needs.

1. What is it to *rebel* ?

1. To resist and oppose Him.

1. In ourselves.

2. In others.

2. By refusing obedience to Him.

1. Either to the necessary precepts He commands with His own mouth.

2. Or to the lawful injunctions He lays upon us, by His under-officers in church or state.
2. How doth it appear that all are rebels?
 1. All were tainted in Adam.
 2. All are sinners, *Ps.* xiv. 4. 1 *John* i. 10.
 3. All are enemies, *Rom.* viii. 7.

USE.

1. Conviction. That we, in particular, are rebels.
 There are ten sorts of people that God proclaims rebels by the mouth of His prophet, in this chapter. And give me leave to proclaim them so too, from the great God, in this congregation. I fear none, or very few of us, but shall be found guilty.
 1. Such as know not God, *ver.* 3.
 2. That know, but do not consider, *ver.* 3.
 3. Such as are corrupters, *ver.* 4.
 4. That forsake the Lord, *ver.* 4.
 5. Such as go backward from religion, *ver.* 4.
 6. Such as are not bettered by afflictions, *ver.* 5.
 7. Whose hands are full of blood, *ver.* 15.
 8. That have no soundness in them, *ver.* 6.
 9. That are laden with any iniquity, *ver.* 4.
 10. Such as put him off with outward performances instead of real worship.
2. Exhortation. That you would no longer be rebels, but loyal subjects.
 1. What folly and madness is it for such silly worms to rebel against so great a God! *Job* ix. 4.
 2. What an aggravated sin it is!
 1. It is perjury in all that have taken the oath of allegiance.
 2. It is rebelling against Him who gives all things you have to you.
 3. God looks upon it as bad as witchcraft, 1 *Sam.* xv. 23.
 3. What will be the end of it?
 God will ere long send His sergeant, Death, to arrest thee, &c. *Isa.* i. 19, 20.
 What should we do?
 1. Lay aside your hostile weapons, your sins.

Every transgression of God's precepts is rebellion against His person, *Isa.* i. 16, 17, 18.

2. Go to God by prayer and by repentance; beg your pardon.

3. Be sure to make God the Son thy friend, before thou goest to God the Father for thy pardon, *Job* ix. 33.

1. To bring thee to God.

2. So as to have God reconciled to thee, and thyself to God.

ISAIAH i. 5.

Why should ye be stricken any more?

WHEN a people grow worse by judgments, God oft removes His judgments in judgment from them.

I. God intends us good by all afflictions.

1. To shew His power and justice.

2. To make us sensible of sin, *Job* xxxvi. 8, 9, 10.

3. To humble us for it, 2 *Chron.* xxxii. 24, 26.

4. To turn them from sin, *Job* xxxvi. 8, 9, 10. *Isa.* xxvi. 8, 9. *Psa.* cxix. 67.

5. To exercise our graces, *Rom.* v. 3, 4, 5.

1. Fear.

2. Patience.

3. Hope.

4. Trust.

5. Heavenly-mindedness.

6. To stir them up to prayer.

7. To prevent hell, 1 *Cor.* xi. 32.

8. To prepare us for heaven, *Acts* xiv. 22. 2 *Cor.* iv. 17.

II. Yet many grow worse rather than better by them, so as,

1. To charge God with injustice, *Lam.* iii. 39.

2. Be more hardened in their sins.

3. Despair of the mercy of God.

III. What is the reason that so many grow worse rather than better?

1. The blindness of our minds; because we do not know
 1. The greatness of God that doth afflict us.
 2. Nor the sinfulness of those sins for which we are afflicted.
2. The corruptions of our wills; we being more prone to evil than good.

IV. It is the saddest of all judgments, for God to remove His judgments in judgment, *Hos.* xiii. 11.

1. It argues God's greatest displeasure against us, *Hos.* iv. 7. *Isa.* v. 3, 4. *Rev.* iii. 19.
2. It proves the occasion of our greater judgments, we being not restrained from sin.

USE.

1. Let us examine ourselves, whether we be not worse by God's judgments.
2. Do not murmur, but bless God for their continuance, until sanctified.
3. Labour to answer God's expectations in His judgments. Consider,
 1. Then God will soon remove them, *Ps.* lxxxi. 13.
 2. Then He will remove them in mercy.

ISAIAH ix. 6.

For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, &c.

- I. HERE is a person foretold and promised.
- II. His government asserted.
- III. His properties declared.

I. His person.

1. How called?

1. יֶלֶד *a child*.2. בֶּן *a son*.1. *A child*, בֶּן-יֶלֶד יֶלֶד-לָנוּ; which implies,1. His human nature, *John* i. 14.2. His being a child at His first assuming this nature, *Luke* ii. 52.2. *A son*, בֶּן נִתָּן-לָנוּ; which implies,1. His divine nature, *John* i. 1. *Isa.* vii. 14.2. His being the Son of God, *Luke* i. 35.

2. What way shall He come?

1. As man He shall be born.

2. As God given, *John* iii. 16.

3. To whom? To us.

1. To us Jews, *Acts* ii. 39; iii. 26.2. To us Gentiles, *Acts* ii. 39.3. To us especially who believe in Him, *Acts* iii. 25.
John iii. 16.II. His government asserted: *The government shall be upon His shoulder*; which implies,1. His sovereignty over us, *Luke* i. 33.2. His protection of us, *Luke* xxii. 31.

3. His ruling us, either,

1. With a sceptre of righteousness, *Heb.* i. 8.2. Or a rod of iron, *Psa.* ii. 9.

III. His properties described.

1. Wonderful, פֶּלִא.

1. In His conception, *Luke* i. 35.2. In His birth, *Isa.* vii. 14. *Matt.* i. 23, 25.3. In His person, having two natures, 1 *Tim.* iii. 16.4. In His actions, *Acts* x. 38.5. In His passions, *Matt.* xxvii. 50, 51, 52.6. In His resurrection, *Acts* xvii. 31.7. In His ascension, *Acts* i. 11.

8. In the consequence of all these.

1. The conquest of Satan.

2. The appeasing His Father, 1 *John* ii. 2.3. The redemption of the world, *John* i. 29.

USE.

1. Admire this Person, *Ps.* cvii. 15; cxviii. 23, 24, 25.
2. Prepare yourselves to partake of His flesh and blood.

ISAIAH ix. 6.

And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Counsellor.

1. Wherein is He called a counsellor?

1. In His own wisdom and counsel in Himself, *1 Cor.* i. 24.

1. In the contriving man's redemption, *Rom.* xi. 33.

2. In applying it, *Philip.* ii. 13.

3. In ordering all things so wisely for the carrying of it on, *Heb.* xii. 2.

2. In the counsel He hath given to us.

1. He hath made known the Father to us, and counselled us to obey Him, *John* i. 18.

2. The way to salvation, and counselled us to walk in it, *John* xv. 14, 15.

3. Eternal life, and counselled us to seek after it, *Matt.* vi. 33; vii. 13, 14.

2. What kind of counsellor is He?

1. Universal for all things.

2. Infallible, *2 Pet.* i. 19.

3. Eternal, *Heb.* vii. 25.

USE.

1. Bless God for giving you such a counsellor.

2. Ask counsel of Him, *Ps.* cxix. 24.

II. *The Mighty God, אֱלֹהֵי גִבּוֹר.*

1. God.

1. Otherwise He could not expiate our sins, *Acts* xx. 28.
2. Or save our souls.
3. We ought not to trust on Him, *Jer.* xvii. 5.
2. *The mighty God*; which is added
 1. For our instruction, to shew He is truly God.
 2. For our dread, that we may fear Him, *Ps.* ii. 9.
 3. For our comfort, that we may believe and trust on Him, *Eph.* vi. 13, 16.

USE.

1. See and admire the mystery,
 1. Of the incarnation, 1 *Tim.* iii. 16.
 2. Man's redemption.
 3. The sacrament wherein this mighty God is represented to us, as He was man too.
 2. Feed on Him with faith and thanksgiving.
- III. *The Everlasting Father*, אֲבִי-עֶד.
1. That He was from eternity, *John* i. 1.
 2. Will be to eternity, *Heb.* vii. 25.
 3. Is the Author of eternal life to all that come to Him, *Heb.* v. 9.

IV. *The Prince of Peace.*

1. With God, 1 *Tim.* ii. 5.
 1. God made laws for men to observe.
 2. Man hath broke these laws, *Rom.* iii. 19, 23.
 3. Hence God is angry with Him, *Ps.* vii. 11.
 4. Christ steps in and appeaseth His wrath.
 1. Making satisfaction for our sins, *Isa.* liii. 5, 6.
 2. Interceding for our souls, 1 *John* ii. 1, 2.
 3. And so justifying us before His Father, *Rom.* viii. 33, 34.
 5. By this justification we are at peace with God, *Rom.* v. 1. *John* xiv. 27.
2. *Peace* with our own conscience.
 1. We cannot but be sensible of our sins.
 2. A true sense of them cannot but trouble us, *Isa.* xlviii. 22.
 1. Because we have offended so good a God, *Isa.* i. 2, 3.
 2. Broken so righteous a law, *Rom.* vii. 12.

3. Brought such miseries to ourselves, *Hos.* xiii. 9.
3. By Christ we apprehend our sins as pardoned,
2 *Cor.* v. 21.
4. He renews us that we never sin so more, *Acts* iii. 26.
5. And so keeps our conscience at peace, 2 *Cor.* i. 12.

USE.

1. Believe in Christ and you shall have peace.
 1. Spiritual in your souls, *Matt.* xi. 28, 29.
 2. Temporal in the world, *Job* v. 19, 20, 21, 22,
23, 24.
 3. Eternal in heaven, 2 *Cor.* v. 1.
2. Accept of Christ as your prince, and obey His laws,
John i. 12.
3. Bless God for sending this peace-maker into the
world, *Luke* ii. 13, 14.

ISAIAH ix. 21.

For all this His anger is not turned away, &c.

UNLESS a people answer God's expectations in His punishments, they may justly expect the continuance of them.

- I. It is God that punisheth, as appears,
 1. From Scripture, *Isa.* xlv. 7. 2 *Chron.* vii. 13, 14.
 2. From reason.
- II. What doth God punish for? Sin.
 1. Because sin is contrary to His nature.
 2. Contrary to His law.
- III. What are God's expectations from His judgments?
 1. That we acknowledge Him.
 1. His power.
 2. Wisdom.
 3. Justice.

4. Mercy.
 2. Fear Him more, *Jer.* v. 21, 22.
 3. Repent.
 4. Humble ourselves before Him, 1 *Pet.* v. 6.
 5. Pray unto Him, 2 *Chron.* vii. 14.
 1. For the sanctifying,
 2. The renewing, of them.
 6. Hate our sins, the cause of these punishments.
 7. Trust only in Him in the midst of them.
 8. Turn from our evil ways, 2 *Chron.* vii. 14.
- IV. Why may we expect their continuance?
1. Because God promises the removal of them only upon repentance, 2 *Chron.* vii. 14. 1 *Pet.* v. 6.
 2. Threatens the continuance and increase of them, *Lev.* xxvi. 14, 15, 16, 21, 27, 28.
 3. The cause is not removed till we have repented.

USE.

1. See the cause of the continuance of God's judgments.
2. Examine whether you have answered His expectations.
3. Answer them, *Ps.* lxxxi. 13, 14.

 ISAIAH xxvi. 9.

For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

FROM God's *judgments* we are to *learn righteousness*.

I. What are God's *judgments*? מִשְׁפָּטֵי יְהוָה.

1. God is the supreme Lawgiver.
2. The only Judge of all the world, *Gen.* xviii. 25.
 1. A knowing and infallible, *Heb.* iv. 13.
 2. A just and righteous, Judge, *Ps.* ix. 8; xcvi. 13.
3. This Judge will one day judge all the world together, *Acts* xvii. 31. 2 *Cor.* v. 11.

4. Yet even in this life He passeth sentence upon particular crimes, *Isa.* iii. 13, 14.
 1. Personal.
 2. National, *Jer.* v. 9, 20. *Isa.* i. 4. Sodom.
5. He is pleased oft to execute His sentence even in this life in part.
 1. To put us in mind of His general judgment.
 2. To awe us into obedience.
 3. To shew His sovereignty over us.
6. This execution of God's law is called His *judgments*, which are according to our sins.
 1. Personal.
 2. National. Sodom. *2 Kings* xviii. 6, 7, 8.

II. What is *righteousness*? דִּיקְיָוּטָה.

Δικαιοσύνη ἐστὶ σταθερὰ βούλησις καὶ διηνεκὴς ἐκάστῳ τὸ ἴδιον ἀπονέμουςα δίκαιον.

Giving what is due, *Tit.* ii. 12.

Righteousness is twofold.

1. Implanted.
 1. That our sins may be subdued, *Acts* iii. 26.
 2. Our souls enabled to act justly, so that the sins might be first pardoned for which God judgeth us; secondly, that God may still accept of us as His people.
2. Exercised.
 1. Towards God.
 1. That we acknowledge Him.
 1. His power, *Dan.* iv. 32.
 2. Justice.
 3. Mercy, *Lam.* iii. 22.
 2. Humble ourselves before Him, *2 Chron.* vii. 14.
 3. Fear to offend Him, *Jer.* v. 22.
 4. Trust on Him, *Psa.* lvii. 1.
 5. Study to please Him.
 6. Still rejoice in Him, *Hab.* iii. 17, 18.
 7. Pray unto Him, *2 Chron.* vii. 14. *Hos.* v. 15.
 2. Towards our neighbours, *Matt.* vii. 12.
 3. Towards ourselves.
 1. Bodies.
 2. Souls.

USE.

1. Reproof to such as are no better by God's judgments, *Jer.* v. 3. *Isa.* xlv. 9. *Zeph.* iii. 2.
2. Examination, whether we be better or no.
3. Exhortation. *Learn righteousness by God's judgments.*

Consider,

1. From whom they come? God, *Amos* iii. 6.
2. For what? Sin, *Psa.* cvii. 17.
3. Why? That we might learn righteousness, *Heb.* xii. 10.
4. Unless we learn righteousness by these, God hath worse rods to use than yet we have felt, *John* v. 14.

ISAIAH liii. 5.

But He was wounded for our transgressions, &c.

I. CHRIST suffered for our sins.

1. Who was it that suffered? Christ, God-man, as man, not as God, *Acts* xx. 28.
2. What did He suffer?
 1. In the garden, *Matt.* xxvi. 36. *Luke* xxii. 43, 44.
 2. In the city, *Luke* xxiii. 3, 5, 21, 36, 37. *Matt.* xxvii. 28, 29, 30, 31.
 3. At Golgotha, where He suffered and was crucified, a death usual among the Romans, till abrogated by Constantine.
 1. A cruel death, sharp and lingering.
 2. An ignominious death, but now an honourable death; now *reus honoraretur, si crucifigeretur*.—*Aug.* [*in Joh. Evang. Tract.* xxxvi. tom. iii. p. 2. p. 546, A.]

Ὁ σταυρὸς πρότερον καταδίκης ὄνομα καὶ τιμωρίας ἦν, νῦν δὲ πρᾶγμα γέγονε τίμιον καὶ ποθεινόν.—*Chrysost.* [*de Cruce, Hom. ii. tom. ii. p. 411, B.*]

3. A cursed death, *Gal. iii. 13.*

4. And yet a voluntary death, *John x. 18. Matt. xxvii. 46.*

Emisit spiritum, non amisit.—*Ambros.* [*de Incarn. c. 5. tom. ii. p. 712, C.*]

3. For whom did He suffer all this?

1. Negatively.

1. Not for Himself, 1 *Pet. ii. 22.*

2. Not for the holy Angels.

3. Not for the devils, *Heb. ii. 16.*

2. Positively. For fallen man, in whose nature He suffered, *Rom. v. 10. Col. i. 21, 22. 1 John iv. 10.*

4. What necessity was there of His sufferings? No happiness without suffering? No.

Consider,

1. All men have sinned, 1 *Kings viii. 46. Jam. iii. 2. Rom. iii. 10, 11.*

2. All sin is committed against an infinite God.

3. Therefore it deserves infinite punishment.

4. What sin deserveth, infinite Justice cannot but lay upon it, *Ex. xxxiv. 7.*

5. But man is never able to bear such punishments, *Isa. xxxiii. 13, 14.*

6. And therefore none but one who is God as well as man could do it, and so none but Christ; nor Christ only, but by suffering.

USE.

1. Hence observe the evil of sin.

2. Be humbled under the sense of it.

3. Admire the justice of God.

4. Let us live to Christ, that died for us.

5. Seeing Christ hath suffered so much for your sins, do not you grudge to suffer for His sake.

6. Remember His sufferings, *Luke xxii. 19.*

II. We are saved by His sufferings.

1. What are we saved from?

Sin, *Matt. i. 21*; and so from all evil: particularly,

1. The guilt of sin ; and so,
 1. From horror of conscience.
 2. The wrath of God, *Ps. vii. 11.*
 3. Eternal damnation, *Mark ix. 44.*
2. The power of sin ; our lusts, covetousness, pride, &c.
Acts iii. 26.
2. How are we saved by His sufferings ?
 1. From the guilt of sin, by the value of His death.
 2. From the filth of sin, by the virtue of his death.
 1. A moral virtue, to persuade us.
 2. An exemplary virtue.
 3. A meritorious virtue, whereby He hath purchased the donation of the Spirit for the mortification of our sins, *John xvi. 7.*
3. Who are saved by his sufferings ?
 1. Not all creatures, but only men.
 2. Not all men, but only such as have heard of Him.
 3. Not all that have heard of Him, but only such as profess Him.
 4. Not all that profess Him, but only such as truly believe in Him, *Matt. vii. 21.*

USE.

1. Instruction.
 1. Observe the infinite mercy of God the Father.
 2. The wonderful merits of God the Son.
 3. Man's salvation is not of himself: "by His stripes," not by our works.
2. Consolation.
3. Exhortation.
 1. Bless God for Christ's death.
 2. Thank Christ for God's love, and for all the mercies thou enjoyest.
 3. Believe in Christ for salvation ; considering,
 1. Without faith, thou canst not but miss it.
 2. With faith, thou canst not but find it.
 4. Live like one who art saved from thy sins by Christ's sufferings.

JEREMIAH ii. 13.

For my people have committed two evils: they have forsaken Me the fountain of living waters, &c.

I. GOD is a fountain of living waters.

1. What are we to understand by *living waters*? מקור מים חיים

1. Sometimes it is taken literally for springing water, בְּאֵר מַיִם חַיִּים, *Gen.* xxvi. 19.

Viva aqua dicitur vulgo illa quæ de fonte exit.—*Aug.* [in *Joh. Evang. Tract.* xv. tom. iii. p. 2. p. 411, A.]

2. Sometimes metaphorically, for life and happiness, *John* iv. 10.

Promittebat ergo saginam quandam, et satietatem Spiritus Sancti.—*Aug.* [ibid. p. 412, B.]

These are the waters that satisfy the thirst of the soul, *John* vii. 38, 39.

2. What by *fountain*?

1. One in whom these *living waters* naturally are.

2. One from whom they flow, *John* vii. 14, 38, 39.

3. How is God *the fountain of living waters*?

1. He is *the fountain* of being.

1. He is a Being of Himself.

2. He gives being from Himself, *Job* vi. 9.

2. Of life, *Psa.* xxxvi. 9.

‘Ο δὲ ἀληθῶς θεὸς ζωῆς ἀεννάου πηγὴ.—*Theodoret.* [in *Jerem.* ii. 13, tom. ii. p. 152, A.]

1. He lives of Himself.

2. All living creatures received their life from Him, *Acts* xvii. 25, 28.

3. They also live upon Him, *Psa.* cxlv. 15.

3. Of light, *Psa.* xxxvi. 9.

4. Grace.

1. He is Grace in Himself.
2. He is the cause of all grace.
 1. The procuring, 2 *Pet.* i. 3.
 2. Efficient, *Philip.* ii. 13. *John* xv. 5.
 3. Formal, 2 *Pet.* i. 4.
 4. Final, cause, *Eph.* i. 5, 6.
5. Comfort, *John* xvi. 7. 2 *Cor.* i. 3.
6. Happiness: For
 1. He is happy in the enjoyment of Himself, *Ps.* l. 12.
 2. He is the object of all the happiness of the creature, *Ps.* xvi. 11; xvii. 15.
 3. He is the worker of all happiness.
 4. And the end of it.

II. It is a great sin to *forsake* this fountain of living waters.

It is a sin.

1. Against the law of Scripture, *Deut.* x. 20; xiii. 4.
2. Against the law of nature, *Jer.* ii. 11.

It is a great sin: For it is

1. Against knowledge, *John* iii. 19.
2. Against vows and covenants in baptism.
3. Against received mercies and engagements to the contrary, *Jer.* ii. 5, 6.
4. Not to be paralleled amongst the heathens themselves, *Jer.* ii. 9, 10.

Who are guilty of this sin?

1. Such as forget God, *Jer.* xviii. 15.
 1. Such as forget the greatness of God.
 2. The goodness of God.
 3. The justice of God.
 4. The omnipotence and omniscience of God.
 5. Their dependance upon God.
2. Such as *forsake* the ordinances of God, *Isa.* lviii. 2; lxv. 11. *Heb.* x. 25.
3. Such as *forsake* the worship of God, the internal worship; as, *Judg.* x. 6.
 1. Love.
 2. Peace, *Job* vi. 14.
 3. Trust.
 4. Joy.

4. Such as *forsake* the commandments of God, *Ps.* cxix. 53. 1 *Kings* xviii. 18. *Jer.* ix. 13; xvi. 11.

5. Such as go after other gods, 1 *Kings* xi. 33.

6. Such as will not *forsake* their sins.

USE. *Forsake* not God.

Consider,

The judgments denounced against those that *forsake* Him.

1. He will cast thee off, 1 *Chron.* xxviii. 9.

2. His power and wrath will be against you, *Ezra* viii. 22.

3. You shall be ashamed, *Jer.* xvii. 13.

4. And consumed, *Isa.* i. 28. *Jer.* xv. 6.

If you do not *forsake* Him, He will not *forsake* you, *Josh.* i. 5. *Heb.* xiii. 5.

If you do *forsake* Him, He will *forsake* you, 2 *Chron.* xii. 5; xv. 2.

If you *forsake* God, you *forsake* your own mercies, *Jonah* ii. 8.

JEREMIAH ii. 13.

And hewed them out cisterns, broken cisterns, that can hold no water.

Λάγκους συντετριμμένους τὰ ἱδῶλα προσηγόρευσεν.—*Theodoret* [*in Jerem.* ii. 13. tom. ii. p. 151, D.]

It may be taken, not only for artificial, but all idols, and so all creature-comforts that we so idolize.

ושעו בתר טעותא דאנון להון כנובין תבירין דלא יכלין קימא מיא — *Targ.*

Creature-comforts are called

1. *Cisterns*, בארות.

1. Because there is but little comfort in them.

2. Because it is all derived from another.

2. *Broken cisterns*, בְּאֵרֹת נִשְׁבָּרִים.1. With sin and corruption, *Rom.* viii. 20.

2. With trouble and vexation.

3. *Cisterns that can hold no water*, אֲשֶׁר לֹא יִכְלוּ הַמַּיִם; because there can be1. No real, *Prov.* xxiii. 5. *Luke* viii. 18.2. No constant, *Prov.* xxiii. 5. 1 *Tim.* vi. 17. *Isa.* lv. 2.3. No satisfying, comfort in them, *Eccles.* iv. 8.

DOCTRINE.

It is a great sin to take up with the creature instead of God.

I. What do we mean here by creatures?

Generally, every thing besides God.

'Εὐθήςσομεν εἰς τε κτιστὸν καὶ ἀκτιστον τὰ πάντα διαιρουμένα.—

Justin. M. [*Expos. Rect. Confess.* c. 4. p. 422, A. App.]Particularly, the world's trinity, 1 *John* ii. 16.1. The lusts of the flesh, or carnal pleasures, *Philip.* iii. 19.2. The lust of the eye, or riches, *Eccles.* iv. 8; v. 11.

3. The pride of life, or vain-glory.

II. How appears this to be a sin?

1. It is contrary to God's command, *Col.* iii. 2.

2. It is a complex of sins.

1. Contempt of God, 1 *Sam.* ii. 30.

2. Abuse of the creature to a contrary end than what God appointed it for.

3. Idolatry, giving the worship that is due only to the Creator to the creature; as *Eph.* v. 5. *Col.* iii. 5. *Philip.* iii. 19.1. Love, *Matt.* xxii. 37.

2. Fear.

3. Hope, 1 *Tim.* vi. 17.

4. Joy.

5. The chief and ultimate end, 1 *Cor.* x. 31.*Tu voluptatem complecteris; ego compesco. Tu voluptate frueris; ego utor. Tu illam summum bonum putas; ego nec bonum. Tu omnia voluptatis causa facis; ego nihil.*—*Senec.* [*de Vit. beat.* c. 10.]*Quid mihi voluptatem nominas? Hominis bonum quære, non ventris, qui pecudibus ac belluis laxior est.*—*Id.* [*ibid.* c. 9.]

III. Who are guilty of this sin ?

1. Such as desire the creature more than God, *Job* xxi. 14.
2. Such as will not part with the creature that stands in competition with God, *Matt.* xvi. 24. *Mark* x. 28.
3. That please themselves more in the creature than in God, *Ps.* iv. 7.
4. Such as labour more for the creature than for God, *Matt.* vi. 33.
5. That put more trust and confidence in the creature than in God, 1 *Tim.* vi. 17.
6. That rest satisfied with the creature without God, *Luke* xii. 18, 19.

USE.

1. Reproof.
2. Exhortation.

MOTIVES.

Consider the vast difference betwixt God and the creature-goods ; for so you take up

1. With a finite instead of an infinite,
2. A seeming instead of the real, *Luke* viii. 18.
3. A mixed instead of a simple,
4. An empty instead of a satisfying, *Ps.* xvi. 11 ; xvii. 15.
5. A particular instead of a universal,
6. An impertinent instead of a necessary, *Luke* x. 42.
7. A transient for an everlasting,
8. An inferior for the supreme, good.

JEREMIAH ix. 3.

And they know not me, saith the Lord.

I. It is a great sin not to *know* the Lord.

What are we to *know* concerning Him ?

1. His existence, *Heb.* xi. 6 ; which appears,
 1. From His works, *Rom.* i. 19, 20.

2. The order of causes.

3. The universal consent of all nations.

Πάντες γὰρ ὅτι ἔστιν ὁ θεὸς ὁμολογοῦσι κοινῇ ἐννεία.—*Justin.*

M. [*Quæst. ad Græc.* i. p. 507, D. App.]

Multi de diis prava sentiunt; id enim vitioso more effici solet; omnes tamen esse vim et naturam divinam arbitrantur.—*Cic.* [*Tusc. Disp.* i. 13.]

2. His nature; that He is

1. One; as appears,

1. From Scripture, *Deut.* iv. 39; vi. 4. *Isa.* xlv. 5.

1 *Cor.* viii. 4.

2. Reason.

1. The order of causes.

2. The nature of perfections.

1. One *summum bonum*.

2. One omnipotent.

2. Spiritual, *John* iv. 24.

3. Infinite, *Ps.* cxlvii. 5.

4. Incomprehensible.

5. Of Himself, *Ex.* iii. 14.

3. His Persons, 1 *John* v. 7. *Matt.* xxviii. 19.

1. The Father, Ἀρχὴ μὲν οὖν πατρὸς οὐδεμία, ἀρχὴ δὲ τοῦ υἱοῦ ὁ πατήρ.—*Basil.* [*adv. Eunom.* ii. 12. tom. i. p. 247, C.]

Μίαν γινώσκομεν τὸν πατέρα αἰτίαν καὶ ρίζαν καὶ πηγὴν τῆς θεότητος.—*Concil. Florent.* [*apud Harduin.* tom. ix. p. 379, A.]

2. The Son; of whom know

1. That He received His divine essence from the Father, yet so as to be of the same substance with Him, *John* v. 18. Ὁμοούσιος.

2. This Person became man, *Heb.* ii. 16. For,

3. He so became man as still to remain God.

Forma servi accessit, non forma Dei recessit: hæc est assumta non illa consumta.—*Aug.* [*in Joh. Evang. Tract.* lxxviii. tom. iii. p. 699, B.]

4. Being thus God and man He underwent many sufferings, and at length death itself.

5. What He suffered was upon our account, *Isa.* liii. 4, 5.

6. After three days He arose.
7. Having continued a while upon earth He ascended up to heaven. He continued a while,
"Ελεγχον διδοὺς ἐν τῷ μακρῷ χρόνῳ τῆς ὀψέως τῆς οἰκείας.—*Chrysost.* [in *Act. Apost. Hom.* i. tom. ix. p. 7, C.] *Acts* i. 9.
8. That He is now there in soul and body, making intercession for us.
9. That this Person is the Saviour of the world, and none else, *Acts* iv. 12.
10. That whosoever doth not know and believe in this Person shall never be saved, *John* iii. 18; xvii. 3.

3. The Spirit.

1. That He proceedeth from the Father and the Son.
"Αγα θεός ἐκ πατρὸς καὶ υἱοῦ τὸ πνεῦμα.—*Epiphan.* [*Ancor.* c. 9. tom. ii. p. 14, A.]
2. That He is really and truly God, *Acts* v. 3, 4.
"Οὕτως συναϊδίον τῷ πατρὶ, οὕτως τὴν οὐσίαν ταύτόν.—*Justin. M.* [*Expos. Rect. Confess.* c. 9. p. 426, E. App.]
3. That as Christ is our Redeemer, so the Spirit is our Sanctifier and Comforter, 1 *Pet.* i. 2. *John* xiv. 26; xv. 26; xvi. 7.
4. His properties, which we must not apprehend as distinguished either from His essence, or from one another.
Consubstantiale illi est quicquid ejus est.—*Aug.* [in *Joh. Evang. Tract.* xx. tom. iii. P. 2. p. 450, F.]
1. Omnipresent, *P.s.* cxxxix.
2. Wise.
3. Almighty.
4. Just.
5. Good.
6. True.
7. Merciful.
8. Eternal.
5. His works.
1. That He made all things, and that of nothing.
Nemo quærat ex quibus ista materiis tam magna, tam mirifica opera Dei fecerit. Omnia enim fecit ex nihilo.—[*Lactant. Div. Inst.* ii. 6.]

2. That He also upholds and preserves all things. He is the cause that every thing is that is, and by Him their essence is sustained or upheld, and from Him they have their duration; so that if we should suppose His essence to be taken away, there would be nothing.

3. That He disposes and orders all things, *Matt.* x. 29, 30.

[USE.]

From the consideration of the providence of God we should learn,

1. To acknowledge and admire Him.

2. To fear and reverence Him, *Matt.* x. 28.

3. To submit patiently and quietly to whatsoever befalls us in the world, as the product of infinite wisdom and goodness.

II. How does it appear it is so great a sin *not* to *know* God?

1. In that God hath so frequently commanded us to *know* Him; as,

1. 1 *Chron.* xxviii. 9.

2. *Hos.* ii. 20.

3. 2 *Pet.* iii. 18.

2. In that God is so much displeased with those that *know* Him *not*, and complains of them, and expostulates with them, *Jer.* ix. 3. *Isa.* i. 2, 3. *Hos.* iv. 1.

3. In that He hath denounced so great threatenings against them; as,

1. *Job* xviii. 21.

2. *Hos.* iv. 6.

4. In that He inflicteth the greatest punishments upon them, *Rom.* i. 28. *Jer.* x. 25.

5. In that this is the cause and occasion of all other sins, 1 *Cor.* ii. 8; for what sin darest thou commit if thou knewest aright and considerest,

1. The greatness,

2. The knowledge,

3. The power,

4. The justice, of God?

6. In that this corrupts all duties, and makes them sins too; as,

1. Praying, 1 *Cor.* xiv. 15.
 2. Hearing.
 3. Receiving sacraments, 1 *Cor.* xi. 29.
 4. Giving alms.
 7. It is the cause of destruction and ruin, *Hos.* iv. 6.
Prov. xxix. 18 ; and that because
 1. A man cannot believe, *Rom.* x. 14. *John* iii. 18.
 2. Nor live aright, without knowledge, *Heb.* xii. 14.
 8. It is a great sin for us *not* to *know* the Lord, because we have so many means whereby to come to the knowledge of Him, *John* iii. 16, 19.
- III. How may we know whether we *know* God ?
1. By fearing Him, 2 *Chron.* vi. 33.
 1. His glory and goodness, *Gen.* xxviii. 16, 17.
 2. His grace and goodness, *Psa.* cxxx. 4. *Hos.* iii. 5.
 3. His truth and faithfulness.
 4. His justice and righteousness, *Jer.* v. 22.
 2. By honouring Him, *Mal.* i. 6.
 3. By choosing Him for our portion, *Psa.* cxlii. 5. *Lam.* iii. 24 ; because the chiefest good.
 4. By loving Him, 1 *John* iv. 8.
 5. By longing to come to Him, *Psa.* xlii. 1 ; lxxiii. 25.
Philip. i. 23.
 6. By putting our whole trust and confidence in Him,
Psa. ix. 10 ; because of
 1. His wisdom.
 2. Power.
 3. Mercy.
 7. By delighting ourselves in Him, as the fountain of all joy and comfort, *Psa.* lxxxiv. 10.
 8. By making Him our principal and ultimate end, 1 *Cor.* x. 31.
 9. By being humbled for what heretofore we have done against Him, *Psa.* li. 4.
 10. By obeying Him, 1 *John* iv. 6. *Ex.* v. 2.
- IV. Motives to endeavour to *know* God.
1. He deserves our knowledge more than all things.
 2. It is by Him that we know any thing.
 3. Until we *know* Him we can never do any thing pleasing to Him, 1 *Chron.* xxviii. 9.

4. *Not to know* God is to be worse than the brutes themselves, *Isa.* i. 2, 3.
5. To *know* God is life eternal, *John* xvii. 3; our happiness consists in the fruition, and our fruition in the vision, of God.

MEANS.

1. Pray for it, *Jam.* i. 5.
 2. Read and study the Scriptures, *John* v. 39.
 3. Hear the word, *Rom.* x. 14.
 4. Meditate, *Psa.* lxxiii. 6; civ. 34.
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JEREMIAH ix. 9.

*Shall I not visit them for these things? saith the Lord:
Shall not my soul be avenged on such a nation as
this?*

I. GOD takes special notice of national sins.

1. God takes notice of all sins, so as,
 1. To remember, *Hos.* vii. 2. *Jer.* xiv. 10.
 2. To judge men according to them, *2 Cor.* v. 10.
2. God takes notice of the sins of some persons more than others, *Amos* iii. 2. *1 Chron.* xxi. 7.
3. God takes notice of some sins in all persons more than others, *Heb.* xii. 1. *Job* x. 6. *Psa.* xxv. 11.
4. God takes notice of national sins most of all, *Isa.* i. *Mal.* iii. 9. *Jer.* v. 9, 20; such as,
 1. Are most frequently committed in a nation, *Jer.* v. 9.
 2. Such as are committed by the governors of a nation, *1 Chron.* xxi. 7.
 3. Such as are committed against the law of nations.

II. GOD will punish national sins with national judgments.

1. God will punish sins, *Isa.* xiii. 11.

2. God fits the punishment of some sins to the sins He punisheth, *Judg.* i. 7.
3. God will punish national sins with national judgments, *Isa.* lx. 12. *Jer.* xxv. 12.
 1. Spiritual, by taking away the gospel, *Rev.* ii. 5.
 2. Temporal, 1 *Chron.* xxi. 11, 12, by
 1. Sword, *Jer.* xxvii. 8.
 2. Famine.
 3. Plague.

USE.

Inference.

1. God, that takes notice of national sins, must needs be every where and know every thing, *Ps.* lxvi. 7.
2. If God punisheth national sins with national judgments, then we have no cause to complain of national judgments.
3. National sins require national repentance.

Exhortation.

1. Take notice of national sins.
2. Be humbled under them, *Lam.* v. 16. 2 *Sam.* i. 19, 20.
3. Pray for the pardon of them ; so,
 1. You may divert the judgment from the nation, *Jer.* xv. 1 ; or, howsoever,
 2. From yourselves, *Ezek.* xiv. 14. *Gen.* xix. 12, 19, 20.

JEREMIAH x. 1.

Hear ye the word which the Lord speaketh.

I. WHAT is *the word*?

1. The word of God's providences.
 1. Mercies.
 2. Judgments, *Mic.* vi. 9.

1. To repent, *Joel* ii. 13.

2. To turn.

2. The word of His Prophets, 2 *Tim.* iii. 16. 2 *Pet.* i. 21.

3. The word preached, 1 *Thess.* ii. 13.

II. What is it to *hear the word*?

It implies,

1. That we wait upon God's ordinances, *Prov.* viii. 34.
Luke xxi. 38.

2. That we observe what we hear.

3. Understand what we observe.

4. Believe what we understand.

5. Remember what we believe, *Heb.* ii. 1.

6. Practise what we remember.

7. Continue in what we practise.

III. Why should we *hear*?

1. The "Οτι, God hath commanded it.

2. The Διότι.

1. He is our Maker.

2. Preserver.

3. Redeemer.

4. Governor.

5. Our God.

6. His word only shews us the way to happiness.

USE.

1. Reproof to them,

1. That do not come to hear.

2. That do not hear when they are come.

3. That do not mind what they hear.

4. That do not understand what they mind.

5. That do not believe what they understand.

6. That do not practise what they believe.

2. Exhortation. *Hear God's word*,

1. With reverence ; considering,

1. His greatness,

2. Our vileness.

2. With caution, *Luke* viii. 18.

3. With faith, *Heb.* iv. 2.

4. With attention ; attending,

1. To the thing spoken,

2. To the authority of the speaker.

3. Our obligation to obey, *Deut.* xxxii. 46, 47.
5. With intention,
 1. Not only to know,
 2. But to do, *John* xiii. 17.

Our intention should be,

 1. Absolute and universal, *Deut.* v. 33. *Jer.* xlii. 3, 5, 6. *Jam.* ii. 10.
 2. Strengthened with a vow or oath, *Ps.* cxix. 106.
 3. Present, *Ps.* cxix. 60.
 4. Renewed every time we hear, *Ps.* xxvii. 8.
 5. Grounded on God's grace, not our strength, *2 Cor.* iii. 5.

MOTIVES.

- Consider,
1. It is God's mercy that we have the word to hear, it being the means,
 1. Of repentance, *Acts* ii. 37, 38.
 2. Faith, *Rom.* x. 17. *Acts* xiii. 48.
 3. To comfort, *Ps.* xix. 8; cxix. 103.
 4. To eternal life.
 2. Unless we hear, God may deprive us of His word.
 3. You frustrate God's end in sending His word.
 4. The time will come that you will wish you had heard.
 5. If you do not hearken to God, He will not hearken to you, *Prov.* i. 24, 25.

LAMENTATIONS iii. 22.

*It is of the Lord's mercies that we are not consumed,
because His compassions fail not.*

THE Jews designed to be destroyed in all the empire of the Medes and Persians, *Est.* iii. 9, 11; being preserved, they appoint a yearly commemoration of it, *chap.* ix. 21, 22,

27. Though but of ecclesiastical institution, it was always strictly observed.

Our Fifth of November is of the same nature.

This, as all other our preservations, must be ascribed to the mercies of the Lord.

To explain this,

I. We were then, and always are, in danger of being *consumed*,

1. In body; as by gunpowder then, so by a thousand things that may happen continually.
2. In our estates; subject then, and every moment, to be taken from us one way or other, *Prov. xxiii. 5. Job i.*
3. In our souls; by having a false religion introduced, prejudicial to our souls' health, yea, destructive to them.

In what danger had your souls been, if Popery had been brought in amongst us! Then,

1. You would not have been permitted to have read the Scriptures in the vulgar tongue, nor so much as the Creed, Lord's Prayer, and Commandments.

Whereas the Scriptures may make you "wise to salvation," 2 *Tim. iii. 16, 17.*

2. Your public devotions must have been in Latin too. So that you could have received no benefit by the public reading the Scriptures.

Nor by the public prayers, 1 *Cor. xiv. 15, 16.*

Indeed there would not have been, properly, any common prayer or public worship, because the people could not have joined in it.

3. In the sacrament of the Lord's Supper you must have been forced to believe the consecrated elements to be the very body and blood of Christ, and so to worship them.

Yea, and deprived of one-half of the Communion, and so of the benefit of the whole, *Matt. xxvi. 27.*

4. You must have worshipped images and prayed to saints, contrary to the Second Commandment, and so have lived and died in a mortal sin.

II. We must ascribe it wholly to the Lord *that we are not thus consumed.*

1. To His omniscience, that knows all their designs, and is present at their consults, *Ezek. xi. 5. 2 Kings xix. 27.*
2. To His omnipotence; for nothing but that can prevent or frustrate the devil's designs against us, *Eph. vi. 12. Matt. xvi. 18.*
3. It is not only *of the Lord*, but of *His mercies that we are not consumed.*

For we have highly sinned against Him, and therefore, without infinite mercy, must needs have perished, by Rebellion, faction, and divisions, *2 Tim. iii. 4.*

The Novatians and Donatists, in Africa, like our secretaries, destroyed that Church.

USE.

1. Serve God, that is so merciful to you.
 2. Live up to the Church He hath so miraculously preserved.
 3. Trust on God only for His preservation of you for the future, *2 Cor. i. 9, 10.*
 4. Give thanks to God, and praise His name for your deliverance, *Ps. cxxiv.*
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LAMENTATIONS iii. 39.

Wherefore doth a living man complain, a man for the punishment of his sins?

1. AFFLICTIONS are *the punishments of sin.*

1. What are afflictions?

1. Temporal.

2. Spiritual, *Rom. i. 26.*

Both are,

1. Personal, or,

2. National, *Rev.* ii. 5. *2 Chron.* vii. 13, 14.

2. What by *sin*?

“The transgression of the law,” *1 John* iii. 4. *1 Sam.* xv. 24.

Consider,

1. God’s will is the rule of man’s duty.
2. This will was first enstamped on our hearts.
3. But afterwards it was blotted out by sin ; so that we were ignorant of it.
4. Hence God was pleased to reveal it in writing.
5. Conformity to this revealed will is holiness.
6. The transgression of it is sin. It may be transgressed,
 1. By omission.
 2. By commission.

Both,

1. In the matter,
2. In the manner, of the performance.
3. In what sense are afflictions said to be the punishments of sin ?
 1. Sin being contrary to God’s word, is also contrary to His will.
 2. Being contrary to His will, is contrary also to His nature, *Isa.* lix. 2.
 3. Therefore it must needs displease Him, *Psa.* vii. 11 ; xi. 5.
 4. And therefore He cannot but manifest His displeasure against it.

And this He doth,

1. Immediately to the enlightened soul.
2. Or else by laying something upon us which is contrary to our wills and natures.
5. This actual manifestation of God’s displeasure is the punishment of sin.
4. How doth it appear that afflictions are thus the punishments of sin ?
 1. From Scripture, *Psa.* cvii. 17. *Lam.* i. 8.
 2. Reason ; because God is just.

USE.

1. See the fountain of all afflictions.

2. See hence the only way for the removal of them.

1. By repenting of, 2 *Chron.* vii. 14.

2. Turning from, our sins.

II. We have no cause to *complain* of our afflictions.

1. Considering we have deserved them, *Rom.* vi. 23.

2. They are less than we have deserved, *Ezra* ix. 13.

Ps. ciii. 10.

3. We enjoy mercy we do not deserve.

USE.

1. Let us acknowledge God's justice in our punishments, *Ps.* li. 4.

2. Bless His mercy.

3. Be humbled for our sins, 1 *Pet.* v. 6.

4. Lay hold upon Christ for the pardon of them.

LAMENTATIONS iii. 40.

Let us search and try our ways, and turn again to the Lord.

וְנָתוּב בַּתְּיֹבָתָא קֳדָם יי [Targ.]

[“And let us return in penitence before the Lord.”]

WHEN God afflicts us we should not complain, but *search and try our ways, and turn unto Him.*

I. We should *search and try our ways.*

1. What is it to *search*?

To look into, observe, and consider how we walk,

1. Towards God.

2. Towards man.

2. What is it to *try our ways*?

1. That we do not only *search* for, but *search* until we have found out, *our ways.*

2. When found out we should try them,

1. By the revealed will of God, *Isa.* viii. 20.

2. Impartially, *Isa.* v. 20.
3. Universally.
4. Constantly.
3. What are the *ways* we should *search and try*?
 1. Generally: our whole man.
 2. Particularly:
 1. Our understandings; whether we know what God hath commanded us to know.
 1. Concerning Himself, *Hos.* iv. 1.
 2. His Son, 1 *Cor.* ii. 1, 2.
 3. His law.
 2. Our judgments; whether they be rightly fixed upon His truths, *Eph.* iv. 14.
 3. Our thoughts.
 4. Our affections.
 1. Whether we love,
 2. Desire,
 3. Hope,
 4. Grieve,
 5. Rejoice, as He would have us.
 5. Our words, *Jer.* viii. 6.
 6. Our actions.
 1. Civil.
 2. Spiritual.
 - Whether we do them
 1. From right principles.
 2. After a right manner; or,
 3. To right ends.
 4. What necessity is there of *searching and trying our ways*?

It is necessary

 1. To the knowledge of ourselves, 1 *Kings* viii. 38.
 2. To repentance of our sins, *Ps.* xvii. 3, 4.
 3. To our conversion to God.
 4. To our right serving Him, *Ps.* iv. 4.
 5. To the salvation of our souls.
 5. How must we *try* ourselves?
 1. Negatively.
 1. Not by others' examples.
 2. Not by our profession of religion, *Rom.* ii. 28, 29. *Matt.* vii. 22.

3. Not by our being of such or such a party, *Matt.* v. 20.

2. Positively. By the word of God, *Jam.* ii. 12.

II. We should *turn unto the Lord.*

Consider,

1. We are all born with our backs to God, *Ps.* li. 5.
2. Our hopes are also contrary to Him.
3. It is our duty therefore to turn ourselves and lives to Him.

In which turning there is

1. *Terminus a quo*, sin.
2. *Terminus ad quem*, obedience.

USE..

1. Reproof to such as have not *searched* their *ways*.
 1. You know not yet what condition you are in.
 2. You have oft *searched* and *tried* other things.
 3. God Himself will try you ere long, *Eccles.* xii. 14.
 4. Your not *searching* your *ways* is a sign they are bad.
 5. Nay, it is a sign that you matter not how your *ways* are, nor how it is with your souls, *Matt.* xvi. 26.

2. Exhortation.

Consider,

1. How easy and dangerous it is to be mistaken in this point.

1. How easy.

1. By reason of self-love, *Matt.* vii. 1, 2, 3.
2. By reason of the deceitfulness of our hearts, *Jer.* xvii. 9. *Ps.* xix. 12.
3. By reason of the outward likeness between real and counterfeit grace.

2. How dangerous.

1. Thou art still in thy sins.
2. Wilt continue in them.
3. And so go on to hell, *Matt.* xxv. 8, 9, 10, 11.

2. How advantageous it will be to *search* and *try* your *ways*.

1. This will keep you humble in your own sight, *Job* xlii. 5, 6.

2. Take you off from vain disputations in matters of religion, 1 *Tim.* vi. 4.
3. Make you more circumspect for the future.
4. Make you more serious in all religious performances.
5. Excite you especially to be looking after Christ, *Matt.* xi. 28, 29.

DIRECTIONS.

1. Set apart some time each day for this work, *Ps.* iv. 4.
2. Then seriously consider your former actions and present dispositions.
3. Compare them impartially with the word of God.
4. Never leave off till you have passed judgment upon yourselves, 1 *Cor.* xi. 31.
5. If you find your ways good, continue in them; if not, amend.

 LAMENTATIONS iii. 40.

And turn again to the Lord.

I. WHAT is it to *turn again*?

1. Man naturally is averse from God, *Jer.* xxxii. 33.
2. Every sin drives him farther and farther from God, *Isa.* lix. 2.
3. Hence the Scriptures style our repentance and obedience, a *turning to the Lord*. And so it implies,
 1. Repentance of our former sins, *Ezek.* xiv. 6.
 2. Our forsaking of them.
 3. Our preferring God before all things.
 4. Our obedience to His precepts, *Ezek.* xxxiii. 19.

II. How must we *turn*?

1. Heartily, *Joel* ii. 12. *Deut.* xxx. 10.
2. Universally, *Ezek.* xviii. 21, 30.
3. Steadfastly.

4. Presently, *Jer.* xviii. 11.

III. Why *turn again to the Lord*?

1. God commands it, *Zech.* i. 3, 4.

2. It is the only way to life, *Ezek.* xviii. 32.

3. If we turn to God, He will turn to us, *Zech.* i. 3.

4. God is the only rest of our souls, *Matt.* xi. 29.

USE.

1. Reproof.

2. Examination.

1. Do you forsake the sins you have been guilty of?

2. Perform those duties you have neglected?

3. Exhortation.

Consider,

1. Whom you should *turn* to? *Isa.* xl. 15, 16, 17, 22.

2. You are all in a possibility of conversion, *Matt.* xix. 26.

3. It is God's earnest desire, *Ezek.* xxxiii. 11.

4. You are obliged to it,

1. By all your mercies.

2. By all your judgments.

5. Until you turn you are in a most miserable condition.

1. Your sins are not pardoned, *Isa.* lv. 7.

2. You are obnoxious to every sin, both as to the guilt, and power, or filth of it.

3. Every action you do is sin; your

1. Natural actions, 1 *Cor.* x. 31.

2. Civil, *Prov.* xxi. 4.

3. Spiritual, *Prov.* xv. 8; xxi. 27; xxviii. 9.

4. God is always angry at you, *Ps.* vii. 11.

5. All the threatenings of the law may be inflicted upon you, *Deut.* xxix. 19, 20.

6. Your very blessings are cursed, *Deut.* xxviii. 15, 16. *Mal.* ii. 2.

7. You are not sure to be out of hell one moment, *Luke* xii. 20.

8. You will be miserable to eternity, *Matt.* xxv. ult.

6. No sooner *turned* than happy.

1. In the pardon of sin, *Ezek.* xviii. 30.

2. In cleansing your hearts.

3. In having your persons and performances accepted, *Isa.* lxvi. 2.
4. In God's rejoicing over you, *Zeph.* iii. 17.
5. In your title to all the promises, *Heb.* xiii. 5.
6. Blessed in all you have, *Deut.* xxviii. 23.
7. Live in heaven for ever, *Matt.* xxv. 46.

MEANS.

1. Knowledge, *Isa.* i. 2, 3.
2. Consideration, *Ezek.* xviii. 28.
 1. Of the glory of God.
 2. The sinfulness of sin.
 3. The proffers of the gospel, *Matt.* xi. 29.
 4. The vanity of the world, 1 *Cor.* vii. 31.
 5. The torments of hell.
3. Examination of ourselves, 2 *Cor.* xiii. 5.
4. Humiliation, *Lam.* v. 16.
 1. For the guilt,
 2. For the filth, of sin, *Rom.* vii. 24.
5. Confession, *Luke* xv. 21. 1 *John* i. 9.
6. Prayer, *Luke* xviii. 13.
7. Believe in Christ, *Acts* iii. 16.
8. Continue in obedience to the commands of God, *Acts* xiii. 43.

 EZEKIEL xviii. 30.

*Repent, and turn yourselves from all your transgressions ;
so iniquity shall not be your ruin.*

HERE is

- I. The duty, *Repent and turn.*
 - II. The reason, *So iniquity shall not be your ruin.*
- I. The duty twofold.
 1. *Repent.*

What is it to *repent*?

1. To be convinced of sin, *John* xvi. 8, 9. *Acts* ii. 37.
 1. Of the evil of it.
 2. Of our guilt of it.
 1. Original, *Ps.* li. 5.
 2. Actual, *Ps.* lvii. 3, 4.
 1. We have done what we ought not.
 2. We have not done what we should, *Matt.* xxv. 41, 42.
 3. Of the greatness of our sins.

We have sinned

 1. Against God Himself, *Ps.* li. 4. *1 Sam.* ii. 25.
 2. Against Christ, *John* iii. 19.
 3. Against frequent reproofs, *Jer.* xxix. 18, 19.
 4. Against the Spirit of God, *Rev.* iii. 20. *1 Thess.* v. 19.
 5. Against our own vows, *Ps.* lxvi. 13, 14.
2. In sorrow for our sins.
 1. Hearty, *Joel* ii. 13. *Acts* ii. 37.
 2. Sincere.
 1. Because they offend God.
 2. Defile our souls.
 3. Deserve hell, *Matt.* xxv. 41.
 3. Universal, *Ps.* xix. 12.
 4. Exceeding all other sorrow, *Zech.* xii. 10.
 5. Accompanied with shame, *Ezra* ix. 6. *Ezek.* xxxvi. 31, 32.
3. Forsaking it.
 1. Totally, without reserving any love to it, *Ps.* cxix. 128.
 2. Constantly, so as never more to return to it, *2 Pet.* ii. 21, 22.

USE.

1. Consider what sins you have committed, and *repent* of them.
2. Consider what sins you are still defiled with, and forsake them.

Consider,

 1. Otherwise you live in continual offending of God.
 2. In continual curses.

3. In continual danger of hell.
4. Unless you forsake sin, God will forsake you, *Isa.* lix. 2.
5. Unless we forsake them, God will never forgive them, *Isa.* i. 16, 17.

What necessity is there of our repentance and turning?

It is necessary,

1. *Necessitate præcepti*, *Acts* xvii. 30. *Matt.* iv. 17.
2. *Necessitate medii*,
 1. To pardon, *Acts* v. 31; viii. 22. *Luke* xxiv. 47.
 2. To true faith, *Mark* i. 15. *Acts* xx. 21. *Heb.* vi. 1.
 3. To our interest in Christ, *Mark* xvi. 16.
 4. To the favour of God, *Rom.* v. 1.
 5. To prevent judgments, *Jon.* iii. 5, 6, 7, 10.
 6. To attain true mercies, *Isa.* i. 16, 19.
 7. To avoid hell, *Luke* xiii. 3.
 8. To bring us to heaven, *1 Cor.* xv. 50.

To save impenitent sinners doth not consist,

1. With the justice of God, *Gen.* xviii. 25.
2. With the mercy of God, *Isa.* lv. 7.
3. With the faithfulness of God, *Heb.* xii. 14. *Luke* xiii. 3.
4. With the design of Christ's death, *Rom.* iii. 26. *Matt.* ix. 13.
5. With the nature of heaven.
 1. With the company, *Heb.* xii. 23.
 2. With the objects, *1 Cor.* xiii. 12.
 3. With the employment, *Rev.* vii. 9, 10, 11, 12, 13.

OBJECTION I. I shall then leave my pleasures.

1. The Scriptures judge otherwise of sin, that there is no pleasure in it, *Isa.* lvii. 20, 21.
2. They are at best but brutish pleasures, *Luke* xii. 19.
3. They are but for a moment, *Heb.* xi. 25. *2 Cor.* iv. 17.
4. They will end in sadness and misery, *Rom.* vi. 21. *Prov.* xxiii. 31, 32.
5. Thou lovest greater pleasures for them, *Psa.* xvi. 11. *1 Pet.* i. 8.

OBJECTION II. But there is profit in them, *Acts* xix. 27, 28.

1. It is but a seeming profit, *Prov. x. 2. Jam. v. 2, 3.*
2. We lose more than we get, *Matt. xvi. 26.*
3. There is a curse attends all such profits, *Mal. ii. 2.*
4. Thou wilt gain more by losing such profits, 1 *Tim. iv. 8; vi. 6.*

1. The favour of God.

2. A blessing upon what thou hast, *Deut. xxviii. 2, 3, 4.*

3. Everlasting life, *Matt. vi. 19, 20.*

OBJECTION III. My sins are great.

1. So were the Israelites, yet God calls on them to turn, *Ezek. xxxiii. 11.*

2. Yet if thou turnest from them they shall be pardoned, *Ezek. xviii. 21, 22. Isa. lv. 7.*

3. The longer it is before thou turnest, the greater they will be.

4. Though they be great, God's mercies and Christ's merits are greater, *Ps. ciii. 9, 10. Heb. vii. 25. Matt. xi. 28.*

5. *Turn, and iniquity shall not be thy ruin.*

MEANS.

1. Meditation. Often consider the odious and detestable nature of the sins you have committed, *Isa. iv. 1, 4.*

1. How great a God it offends, *Jer. v. 22.*

2. How gracious a God it displeaseth, *Ex. xxxiv. 6. Ps. ciii. 8, 9.*

3. How many miseries it brought upon our Saviour, *Lam. i. 12, 13. Isa. liii. 4, 5, 6.*

4. How many mercies it deprives us of in this life. *Jer. v. 25.*

5. How many miseries it brings upon us, *Ps. cvii. 17.*

6. This is the one thing needful, *Luke x. 42.*

7. Death, *Heb. ix. 27.*

8. Judgment, 2 *Cor. v. 10.*

9. Hell, 2 *Thess. i. 7, 8, 9.*

10. Heaven, *Rev. xiv. 13.*

2. Confession, *Ps. xxxii. 5; li. 3, 5. Dan. ix. 4, 5, 6, 8.*

3. Prayer,

1. For the Spirit, *John xvi. 7.*

2. For a new heart, *Ps. li. 7, 8, 10. Ezek. xxxvi. 26.*

3. For the pardon of our former sins, *Ps.* li. 9.
4. Frequent the public ordinances, *Acts* ii. 37.
5. *Turn* from sin.

Consider,

1. It is possible for any one to *turn*, *Matt.* xix. 24, 25, 26.
2. It is probable for us more than others.
3. If we *turn*, God will not reject us, *John* vi. 37.
4. Until our conversion, we are slaves, *2 Pet.* ii. 19.
5. *Turn*, that so you may be fit partakers of the Lord's Table.

Obj. The thief was converted at the last hour upon the cross.

Ans. 1. I suppose you do not think to die as he did.

2. That is the only example in Scripture.

3. Your case is not the same as his was: he never heard of Christ before, but you have, *Ps.* cxix. 59, 60.

EZEKIEL xxiii. 38.

And have profaned my Sabbaths.

It is a great sin to *profane the Sabbath*.

I. What is the *Sabbath*?

In general, שַׁבָּת is rest; but to understand this more fully, consider,

1. God made all things of nothing in six days.
2. The seventh day He rested from the work of creation.
3. It being a day of rest to Himself, He commanded it to be a day of rest also to His people, *Gen.* ii. 2.
4. This command, as well as others, being almost forgotten by the fall, He enjoined it again on Mount Sinai by Moses.

5. When Christ came, He again established the rest, but altered the day of it from the seventh to the first; as appears,

1. In that He was as faithful as Moses, *Heb.* iii. 2.

2. In that the Apostles do not make mention of this day as lately instituted, but as before observed, *Acts* xx. 7. *1 Cor.* xvi. 2.

3. It was most fitting that He should ordain and appoint the time of worship, who appointed the worship itself.

4. None but God could alter the day, which God Himself had set apart for His own worship.

5. It was upon this day that our Saviour did, in an especial manner, appear to His disciples, *John* xx. 19, 26. *Acts* ii.

6. If Christ Himself had not appointed it, but the Apostles when they went from the Jews, about three years after the resurrection, then for that time there would have been no obligation to this command.

7. It is expressly called *ἡμέρα κυριακή*, *Rev.* i. 10; as, *Δεῖπνον κυριακὸν*, *1 Cor.* xi. 20: and by this name did the primitive Christians call it. *Vide* Exposition on *John* xx. 26. [Vol. i. p. 537.]

8. The reason of the change seems to import the same, it being from the resurrection of Christ: *Περιέχει οὖν ἡ μὲν παρασκευὴ τὸ πάθος· τὸ σάββατον τὴν ταφὴν· ἡ κυριακή τὴν ἀνάστασιν.*—*Ignat.* [*Interp. Ep. ad Trall.* c. 9, tom. ii. p. 65, *Cotel.*]

So Justin [*Martyr. Apol.* i. 67] saith, they kept that day holy, because Jesus *τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη*. And therefore St. Austin [*Ep.* lv. *ad Jan.* tom. ii. p. 137, B.] saith, that as soon as Christ was risen, *jam etiam dies Dominicus, id est octavus, qui et primus, inciperet celebrari.*

So that we may very well say with Athanasius [*Hom. de Sem.* § 1, tom. ii. p. 60, A.], *Μετέθηκε δὲ ὁ Κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς κυριακήν.*

II. What is it to *profane the Sabbath*?

1. It denotes the doing any thing common or worldly

upon that day, *Neh.* xiii. 19. *Lev.* xxiii. 3. *Isa.* lviii. 13.

2. The not doing every thing spiritual that God requires from us.

III. How doth it appear to be a sin thus to *profane the Sabbath?*

1. Though the day itself be of positive, yet it is of divine institution, and it is God's command that we observe and keep it holy, *Ex.* xx. 10. *Deut.* x. 4. *Matt.* v. 18.
2. The duty and service required upon it is moral and of perpetual obligation.

3. And so also are the reasons assigned for the keeping and observing of it.

1. It is the Sabbath of the Lord.

2. Because God rested on it from His work.

3. He blessed and sanctified it.

IV. Who are guilty of this sin?

1. Such as follow their worldly employments on it, unless necessary, *Isa.* lviii. 13.

2. Such as use recreations and sports, *Isa.* lviii. 13.

3. Such as neglect private duties.

4. Such as absent themselves from the public ordinances.

5. Such as do come, but yet do not worship God in spirit and in truth.

6. Such as suffer their families to profane it.

USE.

“Remember the Sabbath-day, to keep it holy.”

DIRECTIONS. *Vide* Exposition upon *John* xx. 26. [Vol. i. p. 537.]

MOTIVES. *Vide ibid.*

HOSEA iv. 6.

My people are destroyed for lack of knowledge, &c.

THE want of *knowledge* is the cause of destruction.

I. What *knowledge* is here meant?

1. A clear, not obscure.
2. Distinct, not confused.
3. Experimental, not historical.
4. Practical, not theoretical.

II. The *knowledge* of what?

1. Of *credenda*.
2. Of *facienda*.

III. What destruction?

1. Temporal.
2. Spiritual.
 1. In the separation of the soul from God.
 2. The indignation of God against the soul.

IV. How does it appear?

1. Sin is the inevitable cause of destruction, *Ezek.* xviii. 4.
2. Unless sin be pardoned, the soul will be destroyed, *Mark* iii. 29.
3. No sin pardoned without Christ, *Eph.* iv. 32.
4. No interest in Christ but by faith, *Rom.* iii. 22.
5. No faith without knowledge, *Rom.* x. 14.
6. Destruction without knowledge.

USE.

1. Inference.
 1. Error of the Papists.
 2. Mistake of ignorant Protestants, that think their ignorance will save them, *Prov.* iv. 5, 7.
 1. God commands it as He commands any thing else, *Hos.* vi. 6.
 2. Is angry with them that have it not.

Exhortation.

Consider, without *knowledge*

1. Thou canst not love God, nor
2. Serve Him, nor
3. Believe in Christ, nor
4. Repent of sin, nor
5. Enjoy any true comfort, nor
6. Be saved.

Know

1. God.
2. Christ.
 1. Prize,
 2. Believe in, Him.
3. The Holy Ghost.
 1. Desire,
 2. Not reject, Him.
4. The Scriptures, *Matt.* xxii. 29.
 1. Read.
 2. Esteem.
 3. Delight, *Ps.* xix. 10.
5. Yourselves.
 1. Loathe.
 2. Reform.
6. The nature of sin.
 1. Mourn.
 2. Turn.
7. The manner of justification.
 1. Admire.
 2. Labour.
8. Your duty in all conditions.
9. The misery of sinners.
 - Escape it.
10. The privileges of saints.
 - Attain them.

MEANS.

1. Pray.
2. Read.
3. Meditate, 1 *Tim.* iv. 15.
4. Hear.

HOSEA vi. 6.

*I desired mercy, and not sacrifice ; and the knowledge of
God more than burnt offerings.*

*The knowledge of God is better than any sacrifice we can
offer to Him : or, the principal thing that God requires of
us is to know Him.*

I. Who is this *God* ?

II. What must we *know* in Him ?

III. How must we *know* Him ?

IV. How is it the chief thing ?

1. This is the great end of His making the world.
2. Of His sending His Son.
3. Of His shedding forth His Spirit, *Jer.* xxiv. 7.
4. Of sending His ministers, *2 Chron.* xxx. 22.
5. Of vouchsafing His ordinances, *Ezek.* xx. 12.
6. Of His providences, *Ex.* vii. 5 ; viii. 22. *Ezek.* xxxix. 22.

USE.

1. Conviction ; did you know God, you could not but
 1. Admire Him.
 2. Honour, *1 Sam.* ii. 30.
 3. Love,
 4. Fear,
 5. Hope on, Him, *Psa.* ix. 10.
 6. Desire,
 7. Rejoice in, Him.
 8. Obey Him, *1 Sam.* xv. 22.
2. Examine yourselves by these things, whether you
know Him or no.
3. Exhortation : labour to know Him.
 1. It is the best antidote against sin, *2 Pet.* ii. 20.
 2. The best preservative of our duty, *1 Chron.* xxviii. 9.

3. The best restorative of graces, 2 *Pet.* i. 2. *Job* xlii. 5, 6.

4. The best cordial in afflictions, *Ps.* xxvii. 13.

To this consider,

1. Without it you can never go from earth to heaven.

2. With it you may live in heaven on earth, *John* xvii. 3. 1 *Cor.* xiii. 12.

JOEL ii. 13, 14.

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God?

I. MAN'S duty: to rend his heart.

1. For sin.

1. The guilt,

1. Of many,

2. Great, sins.

1. Against the mercies of God.

2. The love of Christ.

3. The motions of the Spirit.

4. The light of the Gospel.

5. The checks of conscience.

6. Our own vows and resolutions.

2. The strength.

1. Because it prevails so often.

2. Because it renders us continually odious to God,

Ps. vii. 11.

Rend your heart for sin,

1. So as to be really troubled at it.
2. So as to confess it to God.
2. From sin.
 1. The love to it.
 2. The delight in it.
 3. The commission of it.
 1. All sin.
 2. Because sin.
 3. Especially our sins, *Ps.* xviii. 23.
3. *Turn to God.*

Consider,

 1. If we turn to God we turn to the chiefest good.
 2. He will turn to us, *Zech.* i. 3.
 3. He will heal our land, *2 Chron.* vii. 13, 14.

How must we *turn*?

 1. With all our hearts.
 1. Understanding.
 2. Will.
 3. Affections.
 1. Love.
 2. Joy.
 3. Fear.
 4. Hope.
 5. Desire.
 2. With fasting, *Matt.* xvii. 21. *Acts* xiv. 23.
 3. Weeping and mourning.
 1. For our sins against God.
 2. God's anger against us.
- II. God's mercies : He is
 1. *Gracious*, *Ex.* xxxiv. 6, 7.
 2. *Merciful*.
 3. *Slow to anger*, *Neh.* ix. 17. *Ps.* ciii. 8.
 4. *Repenteth*, so as to cease from judgments.
- III. An encouragement. *Who knoweth if he will return and repent, and leave a blessing behind him ; even a meat-offering and a drink-offering unto the Lord your God?*
 1. *If He will return.*
 1. From His anger,
 2. The effects of it, His judgments.
 2. *Repent.*

3. *Leave a blessing.*

1. Spiritual.

2. Temporal.

Οὐκοῦν ἐπὶ θεοῦ μεταμέλεια οἰκονομίας, ἐστὶ μεταβολή.—*Theodoret.*[*Quæst.* 50 in *Gen.* tom i. p. 42, A.][Ἐπὶ θεοῦ ὅταν λέγωνται μέλη ἢ μέρη,] ἀνθρωποπαθῶς μὲν λέγονται, θεοπρεπῶς δὲ νοοῦνται.—*Athanas.* [*Dialog.* i. de *S. Trin.* tom. ii. p. 476, C.] (*Spurious. Ben. Ed.*)

MICAH vi. 8.

*He hath shewed thee, O man, what is good; and what
doth the Lord require of thee?*

I. How hath God *shewn* us *what is good*?1. In some measure by nature, *Rom.* ii. 14, 15.2. Perfectly by Scripture, 2 *Tim.* iii. 16, 17.

1. Written.

2. Explained.

II. What hath God *shewn* us to be *good*?1. What is *good*.1. That which is *good* for us, *quod nobis conveniens*.2. Desired by us; Τὸ δὴ πᾶσιν ἀγαθὸν, καὶ οὗ πάντ' ἐφίεται
τἀγαθὸν εἶναι.—*Aristot.* [*Eth. Nic.* x. 2.]2. How many sorts of *good* are there?1. Essential or received, *Luke* xviii. 19.

2. Honest, pleasant, profitable.

3. Really or apparently.

1. Some things seem good to us which are not so in
themselves, 1 *John* ii. 16.

1. Popular honour.

2. Carnal pleasure.

3. Wordly enjoyments, *Luke* xii. 18, 19.2. Some things are good in themselves, but seem not
so to us.

1. By reason of the corruptions of our minds, 1 *Cor.* ii. 14. *Isa.* v. 20.
2. The perverseness of our wills, *Rom.* vii. 18, 19.
3. The irregularity of our desires.

III. What are the *good* things *shewn* us by God?

1. God Himself, who is *Ps.* xxxiv. 8; cxix. 68. *Luke* xviii. 19.
 1. A universal,
 2. An infinite, *Ps.* cxlvii. 5.
 3. A satisfying, *Ps.* xvii. 15.
 4. A constant,
 5. An omnipresent, *Ps.* cxxxix. 7.
 6. An omnipotent,
 7. An eternal, good, *Ps.* xc. 2.
2. Grace, which is (*Ps.* lxxiii. 28; xcii. 1.)
 1. A real,
 2. A simple,
 3. A certain, good.
3. Peace of conscience, 2 *Cor.* i. 12.
4. Joy in the Holy Ghost.
5. An interest
 1. In the promises,
 2. In the properties, of God.
 1. Mercy.
 2. Goodness.
 3. Love, *Ps.* iv. 6, 7.
6. Afflictions, which are good (*Lam.* iii. 27. *Ps.* cxix. 71.)
 1. To mortify our sins.
 2. To quicken our graces.
7. The merits of Christ, without which
 1. We can be freed from no evil.
 2. Enjoy no *good* whatsoever.

USE.

1. Think most on these goods.
 2. Desire them most, *Prov.* xi. 23. *Ps.* lxxiii. 25.
 3. Labour most for them, *Matt.* vi. 33.
- Consider,
1. You all desire good things, *Ps.* iv. 6.
 2. Those are the best things.

1. Other goods are seemingly, *Luke* xvi. 25, these really good, *Prov.* xxiii. 5.
2. Others empty, these full, *Ps.* xvi. 11.
3. Others troublesome, these refreshing, *Eccles.* i. 1, 2.
4. Others transient, these permanent, *Prov.* xxiii. 5.
5. Others temporal, these eternal, *Ps.* xvi. 11.
6. Others bodily, these spiritual.
7. Others inferior, these the chief good.

DIRECTIONS.

1. Repent, *Acts* ii. 37, 38.
2. Believe, *Acts* xvi. 30, 31.
 1. It is Christ that hath purchased this *good* for us, 1 *John* ii. 1.
 2. It is He that conveys it to us.
 1. By His merits.
 2. By His grace and Spirit.
3. Pray, *Jam.* i. 5.
4. Watch, *Mark* xiii. 37.

DOCTRINE.

The Lord requires many things of us, in which we ought to obey Him.

1. By what authority doth He *require* any thing of us?
 1. As our Maker.
 2. Preserver, *Acts* xvii. 28.
 1. In our essence.
 2. In our actions.
 3. As our Redeemer, 1 *Cor.* vi. 20.
 1. From sin.
 2. From Satan.
 3. From the world.
 4. Our Governor and Master, *Mal.* i. 6.
 5. Our Father, *Mal.* i. 5.
 6. Our God.
2. What kind of things doth He *require*?
 1. Nothing but what is good in itself, *Rom.* vii. 12, 16.
 2. Good also to us, *Ps.* xix. 11.
3. What is it to obey His commands?
 1. To submit our wills wholly to His, *Matt.* xxvi. 39.

2. To do His will, because it is His will.
3. To do whatsoever He requires, *Deut. v. 33.*

USE.

Obey what God commands. Consider,

1. Whose commands they are. God's, who is
 1. A great,
 2. A just, *Ex. xxxiv. 7.*
 3. A merciful,
 4. An omniscient, *Heb. iv. 13.*
 5. An omnipotent, God.
2. What commands they are.
 1. Righteous, *Ps. xix. 9.*
 2. Gracious.
3. Consider how many obligations you have, *Isa. v. 3, 4.*
 1. Mercies, *Rom. xii. 1.*
 1. Temporal.
 2. Spiritual.
 2. Judgments.
4. Not God, but you, receive the profit of your obedience.
 1. Pleasures, *Ps. xix. 10 ; Ps. cxix. 103.*
 2. Riches, *Jam. ii. 5.*
 3. Honours, *Prov. xii. 26.*
5. God often hath and doth call upon you to obey Him, *Tit. ii. 11, 12.*
6. *What doth God require?*
 1. Faith, *John xiv. 1.*
 2. Trust, *Prov. iii. 5.*
 3. Fear, *Prov. xxiii. 17.*
 4. Our hearts, *Prov. xxiii. 26.*
 5. To do all to His glory, *1 Cor. x. 31.*

MICAH vi. 8.

But to do justly.

I. WHAT is justice?

1. General: Virtue.

2. Particular: *Constans et perpetua voluntas, jus suum cuique tribuendi.* A habit whereby we give all their due.II. What is it *to do justly*?To put that habit into act, *Rom. xiii. 7.*III. To whom should we *do justly*? To all.

1. To God.

1. Honour, *Rev. iv. 11; v. 12.*2. Worship, *Ps. lxxv. 2.*3. Fear, *Mal. i. 6.*4. Faith, *Tit. i. 2.*5. Confidence, *Ps. xx. 7.*6. Thanks, *Ps. l. 14. Rev. vii. 12.*7. Love and our hearts, *Prov. xxiii. 26.*8. All we have, *Ps. xxiv. 1; l. 10, 12.*9. All we are, *1 Cor. vi. 20.*10. All we do, *1 Cor. x. 31.*

Consider,

1. Unless you give these things to Him, He may justly take them away from you, *Matt. xxv. 28.*2. This is to rob God, *Mal. iii. 8, 9.*

2. To men.

1. To all we owe

1. Love.

2. Honour, *1 Pet. ii. 17.*3. Our assistance for their good, *Gal. vi. 10.*4. Our prayers, *1 Tim. ii. 1.*5. Veracity or truth, *Rev. xix. 11.*

6. What we have of another's right, it should be restored.

7. In all civil commerce you owe upright dealing to all, *Matt.* vii. 12. 1 *Thess.* iv. 6. *Lev.* xxv. 14. *Deut.* xxv. 14, 15. *Prov.* xx. 10.
8. What you have got unjustly you must make restitution of.
 1. We are commanded to it, *Lev.* vi. 2, 3, 4.
 2. We have examples for it, *Gen.* xliii. 12. *Luke* xix. 8.
 3. There is reason for it, for our repentance is not perfect till we have made restitution.
2. To our superiors, we owe,
 1. Honour, 1 *Pet.* ii. 17.
 2. Obedience, *Rom.* xiii. 1. 1 *Pet.* ii. 13.
 3. Special prayers, 1 *Tim.* ii. 1.
3. To our inferiors,
 - Liberality, 1 *Tim.* vi. 17, 18.

USE.

1. Reproof to the unjust.
2. Exhortation to all *to do justly.*

Consider,

 1. Hereby you will imitate God, *Matt.* v. 48.
 2. Credit your religion.
 3. Keep your consciences void of offence, *Acts* xxiv. 16.
 4. It is not long ere you must answer for all unjust actions, 2 *Cor.* v. 10. *Eccles.* xii. 14.
 5. Unless you do justice here, you will receive justice hereafter.

MICAH vi. 8.

Love mercy.

WE should *love mercy.*

I. What is *mercy*? וְאַהֲבַת חֶסֶד. "Ελεος ἀγαπᾶν ἔλεον. [LXX.]

Misericordia est dolor animi ex aliorum miseria contractus.

It consisteth,

1. In forgiving others' injuries to us, *Luke* vi. 36.

Considering,

1. God's command, *Matt.* xviii. 21, 22. *Luke* xvii. 3.
2. God's mercy to us in this kind, *Eph.* iv. 32. *Col.* iii. 13.
3. Ourselves.
 1. What we have been, *Tit.* iii. 3.
 2. What we are, *Gal.* vi. 1.
4. Our prayers, *Luke* xi. 4.
5. God's promise, *Matt.* vi. 14, 15. *Luke* vi. 37.
2. In pitying others' miseries.
 1. We are commanded it, *Rom.* xii. 15.
 2. God doth so, *Isa.* lxiii. 9.
 3. Woe to them that do not so, *Amos* vi. 1, 6.

There is a twofold misery.

1. Spiritual, which we are to pity; so as,
 1. To reprove others of sin, *Lev.* xix. 17.
 2. Advise them to repent, *Gal.* vi. 1. *Heb.* x. 24, 25.
 3. Pray for them, 1 *Tim.* ii. 1.
2. Temporal; we are to express our pity here,
 1. By labouring to comfort them, 1 *Thess.* v. 14.
 2. To help them.
3. In relieving their necessities.

How must we give alms?

 1. Out of obedience to God.
 2. In sincerity, *Rom.* xii. 8. *Matt.* vi. 1.
 3. To the glory of God, *Prov.* iii. 9.
 4. Proportionably,
 1. To our estates, 2 *Cor.* ix. 6. 1 *Cor.* xvi. 2.
 2. To others' necessities, *Matt.* xxv. 35, 36.
 5. Cheerfully, *Deut.* xv. 10. 2 *Cor.* ix. 7. *Rom.* xii. 8.
 6. With brotherly love, 1 *Cor.* xiii. 3.
 7. Thankfully, 1 *Chron.* xxix. 11, 12, 13.
 1. That we have to give.
 2. That we have hearts to give it.

II. Why should we *love mercy*?

1. Nature teacheth it.
2. God commands it, *Heb.* xiii. 16. 1 *Tim.* vi. 17.
3. It is a blessed thing to give, *Acts* xx. 35.
4. Hereby we imitate God, *Luke* vi. 36. *Matt.* v. 48; and
godly men, *Job* xxxi. 16, 17, &c.
5. God gives us all we have, *Deut.* viii. 17, 18.
6. He is master of it, though in our hands, *Luke* xvi. 12.
7. Hereby we manifest our love to God, 1 *John* iii. 17.
8. Without this our religion is vain, *Jam.* i. 27.
9. There are many promises to the merciful.
 1. He shall find mercy, *Matt.* v. 7.
 2. He shall not lack, *Prov.* xi. 24, 25; xxviii. 27.
 3. He shall be happy, *Prov.* xxii. 9. *Isa.* lviii. 10.
10. God looks upon it as given to Himself, *Matt.* xxv. 40.
11. Nay, as lent to Him, *Prov.* xix. 17.
12. God will take particular notice of this at the last day,
Matt. xxv. 34, 35, &c.

MICAH vi. 8.

And to walk humbly with thy God.

WE should *walk humbly with God.*

Two things required:

I. To *walk with God.*

II. *Humbly.*

I. To *walk with God.*

1. What is it *to walk*?

1. To move the body from place to place.

2. For the motion of spirits, *Job* i. 7.

3. Improperly it is taken for living, *Ps.* i. 1. *Mark*
vii. 5. 1 *John* ii. 6.

2. What is it *to walk with God*?

To please and obey Him, *Col.* i. 10. *Gen.* v. 22,
 וַיִּתְּהִלָּךְ חֲנוּךְ אֶת־הָאֱלֹהִים; vi. 9. *Heb.* xi. 5. *Eὐηγέ-*
στησε δ' Εὐὼχ τῷ θεῷ. [LXX.] וַחֲלַךְ בְּדַחֲלָתָא דִּי
 [Targ. Onk.]

Our spiritual course is compared to walking,

1. Because it implies life, *Rom.* viii. 1, 2.
2. Strength, *Col.* ii. 6, 7.
3. A way.
4. By-paths, *Gal.* ii. 14. *Jam.* iii. 2.
5. Bad way and weather, *John* xvi. 31. *Acts* xiv. 22.
1 Pet. v. 8.
6. A continued course, *Col.* ii. 6, 7. *Heb.* vi. 1. *Philip.*
 iii. 12, 13.
7. The end of our journey, *1 Pet.* i. 9.
3. What is the way we are *to walk with God* in?
 1. In the way of faith, *2 Cor.* v. 7. *Rom.* iv. 12. Three
 steps of faith,
 1. Knowledge, *John* xvii. 3.
 2. Assent, *1 John* v. 9, 10.
 3. Fiducial application, *John* xx. 28.
 2. In the way of obedience, *Lev.* xxvi. 3. *Deut.* x.
 12, 13. *Luke* i. 6; so that we must *walk*
 1. In the steps He hath prescribed, *Isa.* i. 12.
 2. In the manner He hath prescribed.
 1. Uprightly, *Psa.* li. 6.
 2. Humbly.
 3. Steadfastly, *1 Cor.* xv. 58.
 4. Directly, *Heb.* xii. 13.
 5. Cheerfully. *Rom.* xii. 8.
 6. Constantly and progressively, *Philip.* iii. 12.
 7. Believingly, and leaning on Christ, *Heb.* xi. 6.
 3. To the end he hath prescribed, *Rev.* ii. 26.
 4. Means.
 1. Knowledge, *Hos.* iv. 6.
 1. Of the way we *walk*.
 2. Of the person we *walk* with.
 2. Reconcilement to God, *Amos* iii. 3.
 3. Strength of grace, *1 Cor.* iii. 1.
 4. An interest in Christ, *John* xv. 5.
 5. Frequent praying and asking the right way.

6. Conversing with God by meditation and communion with Him in His ordinances, *Philip.* iii. 20.

7. A longing desire after the end of our journey.

USE.

Walk with God.

MOTIVES.

Consider,

1. The pleasantness of the way, *Prov.* iii. 17.
2. The excellency of the company, *Ps.* xxiii. 4.
3. The end of your travels.

II. *Walk humbly with God.*

They that *walk with God* should *walk humbly*.

What is humility?

1. To God; which consisteth,
 1. In the acknowledgment of our sins, *Luke* xviii. 11.
 1. Original, *Ps.* li. 5.
 2. Actual, *Rom.* iii. 19.
 1. The number, *Ps.* xl. 12. *Ezra* ix. 6.
 2. The greatness, of them.
 1. Against light, *John* iii. 19.
 2. Mercies, *Isa.* v. 4.
 3. Judgments.
 2. In a thorough sense of our corruptions, *Rom.* vii. 18.
 1. In soul, *Tit.* i. 15.
 2. In body.
 3. In confessing our frailty, *Ps.* xxxi. 2, 3; xxxix. 5. *Isa.* xl. 6.
 4. In acknowledging our dependence on Him, *Acts* xvii. 28, for what we have, are, do.
 5. In admiring the goodness and mercy of God, *1 Chron.* xxix. 14.
 6. In a quiet submission to God's judgments, *1 Sam.* iii. 18. *Job* i. 21. *Rom.* ix. 20. Consider,
 1. God's justice.
 2. Our deserts.
 7. In adoring the perfections and ways of God, *Rom.* xi. 33.

8. In fearing His glorious presence, *Gen.* xxviii. 17.
9. In reverential worshipping Him, *Gen.* xviii. 27.
Eccles. v. 1, 2, 3.
10. In despising ourselves in respect of Him, *Job* xlii. 5, 6. *Rev.* iv. 10. *Luke* xviii. 13.
11. In renouncing our best works, *Deut.* ix. 4. *Isa.* lxiv. 6. *Luke* xvii. 10.
12. In thinking no duty below us, *Philip.* ii. 8. *2 Sam.* vi. 14, 22.
2. Towards men.
 1. In esteeming others above ourselves, *Philip.* ii. 3.
1 Tim. i. 15.
 2. In not affecting applause, *Matt.* xxiii. 6, 7.
 3. In patient bearing contempt, *2 Cor.* xii. 10.

MOTIVES.

Consider,

1. Its pattern, *Matt.* xi. 29.
2. Necessity,
 1. To all duties, *Acts* xx. 19.
 2. To all graces, *Prov.* iii. 34. *Jam.* iv. 6.
 3. To remove judgments, *Zeph.* ii. 3.
3. The excellency, *1 Pet.* v. 5.
4. The privileges, of the humble.
 1. God accepts them, *Ps.* li. 17. *Isa.* lxvi. 2.
 2. God dwells with them, *Isa.* lvii. 15.
5. The promises, *1 Pet.* v. 5, 6. *Luke* xviii. 14.

ZEPHANIAH iii. 2.

*She obeyed not the voice.*It is a sin not to *obey the voice* of God.I. What *voice*?

1. Of conscience, *Rom.* ii. 15.

2. The Spirit, *Acts* viii. 29 ; xi. 12.

3. Providence, *Mic.* vi. 9.

4. The Word or Scripture.

5. Magistrates, *Tit.* iii. 1.

II. What is it to *obey*? It implies,

1. Our knowledge of what is commanded.

2. Our doing it, *John* xiii. 17.

3. Our doing it in the way that is commanded.

4. Our doing it therefore because it is commanded.

III. What are the requisites to true obedience?

It ought to be,

1. Sincere, *Ps.* li. 6.

2. Spiritual, *John* iv. 24.

3. Regular.

4. Loving, *Gal.* v. 6.

5. Believing, 1 *Pet.* ii. 5, 6.

6. Universal, 2 *Cor.* ii. 9. *Ps.* cxix. 6.

7. Constant.

IV. How appears it to be a sin not to *obey the voice* of God?

1. It is commanded, *Deut.* xxvii. 10 ; xxx. 2.

2. Disobedience turns every thing to sin.

3. God will severely punish the disobedient, *Deut.* xi. 28.

Job xxxvi. 12.

USE.

1. See and consider how we all stand guilty before God.

2. Examine yourselves whether you be obedient.

Signs :

1. If thy heart doth really desire to know thy duty,
Ps. cxix. 33, 34. *Jer.* xlii. 3. *Acts* ix. 6. *Job*
xxi. 14.

2. If thou readily embracest whatsoever thou knowest
commanded, *Deut.* v. 33.

3. If we endeavour to do what is commanded, though
never so contrary to flesh and blood, *Heb.* xi. 8.
Philip. ii. 8.

4. If thou dost it, though thou seest no reason for it,
John xiii. 7.

5. If when God speaks and man speaks, we hearken
more to God than men, *Acts* iv. 19 ; v. 29.

6. If thou lookest more at thy duty than its event, *Dan.* iii. 18.
7. If thy principal end in what thou dost be to please God.

MOTIVES.

1. God hath called upon you to obey, *Jer.* xi. 2, 7.
2. All things in the world, besides man, obey Him, *Matt.* viii. 27.
3. God delights in our obedience more than any thing else, 1 *Sam.* xv. 22.
4. Consider how many mercies God hath heaped upon you, to engage you to obedience, *Rom.* xii. 1.
5. Consider the happiness of the obedient, 2 *Tim.* iv. 8.
 1. They shall be blessed, *Deut.* xi. 27. *Jer.* xlii. 6.
 2. God is their God, *Jer.* vii. 23.
 3. They shall be eternally saved, *Heb.* v. 9.
6. Consider the misery of the disobedient.
 1. They are cursed, *Deut.* xi. 28.
 2. They shall perish, *Deut.* viii. 20.
 3. Be eternally destroyed, 2 *Thess.* i. 8.

What commands,

1. To know God, 1 *Chron.* xxviii. 9.
2. To repent, *Acts* xvii. 30.
3. To believe, 1 *John* iii. 23.
4. To love Him, *Deut.* v. 6.
5. To fear Him, *Deut.* vi. 13.
6. To love one another, *John* xv. 12, 17.
7. To do all things to His glory, 1 *Cor.* x. 31.
8. To work out your salvation with fear, *Philip.* ii. 12.
9. To pray without ceasing, 1 *Thess.* v. 17.
10. To give thanks in every thing, 1 *Thess.* v. 18.

ZEPHANIAH iii. 2.

She received not correction.

DOCTRINE. It is a sin not to *receive correction*.

I. What is meant by *correction*?

1. Inward afflictions.

1. When God hides His face from us, *Ps. xxx. 7. Isa. i. 15.*
2. When He takes His Spirit from us, and suffers us to fall into sin, *Hos. iv. 17.*
3. Sets conscience loose upon us, *Prov. xviii. 14.*
4. Permits the devil to tempt us.

2. Outward.

1. In our relations.
2. In our estates.
3. In our bodies.

II. How should we *receive correction*?

1. Submissively, *Jam. iv. 7.* Considering,

1. God's sovereignty.
2. Our sins, *Lam. iii. 39.*

2. Thankfully, *Job i. 21.* Considering,

1. They are less than we deserve, *Ezra ix. 13. Job xi. 6.*

2. They are for our good, *Rom. viii. 28. Ps. cxix. 71.*

3. Receive them so as to improve them.

1. To the deadening of sin, *Job xxxvi. 8, 9, 10. Isa. xxvii. 9.*

1. Of the sin in particular the judgment comes for.

1. How may we know it?

1. By the nature of the judgment, 1 *Chron. xxi. 12. Judges i. 6, 7.*

2. The time of it, 1 *Kings xiii. 4. Acts xii. 22.*

2. How are we to improve afflictions to deaden a particular sin?

1. God manifests His displeasure against it.
 2. He hath warned thee to have a care of it hereafter.
 3. The next time thou committest it, it will be greater.
 4. And therefore thou mayest expect a greater punishment, *John* v. 14.
2. All sin : considering,
1. Sin was the cause of affliction, *Lam.* i. 5. *Ps.* cvii. 17.
 2. The more thou sinnest the more afflictions thou deservest.
 3. If thou wilt not turn from thy sins for temporal afflictions, thou must burn for thy sins in eternal afflictions.
2. The quickening of our graces, *Heb.* xii. 10.
1. Patience, *Rom.* v. 3, 4, 5.
 2. Humility, 2 *Chron.* xxxii. 26. *Deut.* viii. 2, 3.
 3. Repentance.
 4. Hope.
 5. Thankfulness.
 6. Heavenly-mindedness.
- III. How does it appear to be a sin ?
1. God hath commanded it, *Mic.* vi. 9.
 2. He reproves them that do it not, *Jer.* v. 3; vii. 28.
 3. It is a frustrating God's end in correcting us, *Jer.* ii. 30.
- IV. Who are guilty of this sin ?
1. All that are not sensible of, nor affected for, corrections.
 2. All that murmur against God for them.
 3. All that are not the better for them, *Ps.* cxix. 67.
- USE.
1. Take notice of God's corrections.
 2. Be humbled under them, *Amos* iii. 8.
 3. Submit unto them.
 4. Be thankful for them, *Isa.* xlviii. 10. *Rev.* iii. 19. *Jer.* xvi. 19.
 5. Trust in God only for the removal of them.
 6. Labour to find out thy sin : repent. Three times and seasons to turn to God, &c.

7. Let them have their perfect work upon thee, improve them aright, considering,
 1. They are a talent which God expects should be improved.
 2. You must answer for afflictions as well as mercies.
 3. The sooner you improve them the sooner God will remove them.
 4. You cannot expect they should be removed in mercy till they are improved by grace, *Isa. i. 5.*
 5. By improving of them you may change their nature, and turn them into blessings.
 6. Unless you improve them here you will feel them again hereafter.
 7. Improve your afflictions aright in time, and you shall be free from afflictions to eternity, *2 Cor. iv. 17.*
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ZEPHANIAH iii. 2.

She trusted not in the Lord.

בִּיהוָה לֹא בִטְחָה

It is a great sin *not to trust in the Lord.*

1. What is it *to trust in the Lord*?

It is an act of faith whereby the soul relies and depends upon the Lord for whatsoever it wants or desires.

What in the Old Testament is בִּיהוָה בִּטְחָה in the New Testament is πιστεύει εἰς τὸν θεόν.

To open this, consider,

1. It is God's prerogative, as God, not to depend upon any one.
2. All creatures, in that they are creatures, do incessantly depend upon Him that did create them.

3. Man being fallen from God doth naturally forget his dependence upon Him.
4. But, howsoever, being still an infirm creature, is forced to lay itself upon something or other; therefore all trust in something.
5. Therefore, when God commands us to trust in Him, His will is, that we leave all our other confidences, and rely and depend only upon Him for whatsoever we want or desire.

This relying is called,

1. The hoping in God, *Ps.* cxxx. 7, יִחַל יִשְׂרָאֵל אֶל-יְהוָה.
2. Expecting from God, *Ps.* lxii. 5, פִּי-מִמֶּנִּי תִקְוָתִי.
3. Staying upon God, *Isa.* x. 20, וְנִשְׁעַן עַל-יְהוָה.
[Ἐσονται] πεποιθότες ἐπὶ τὸν θεόν. [LXX.]; *L.* 10, יִשְׁעוּ.
4. Trusting in God, בְּטָחָהּ.

II. What is there in God we should *trust in*?

God, absolutely considered, is not the object of trust; but,

1. His wisdom, *Ps.* cxlvii. 5. *2 Pet.* ii. 9. *2 Chron.* xx. 12.
2. Power, *Matt.* xix. 26. *Isa.* li. 5.
3. Goodness and mercy, *Ps.* xiii. 5; lii. 8; cxxx. 7.
4. Faithfulness, *Deut.* xxxii. 4.
5. Eternity, *1 Tim.* vi. 17.

III. What should we *trust in* God for?

For all that concerns either soul or body.

1. Of soul; as,
 1. Pardon of sin, *Isa.* xliii. 25.
 2. Gratification, *Rom.* v. 1.
 3. Cleansing of our hearts, *Ezek.* xxxvi. 26.
 4. Saving of our souls.
2. Body, *1 Tim.* iv. 8.

There are three seasons when we ought to trust in God especially for our outward estate.

1. When we fear affliction, *Ps.* lvi. 3. We are then to trust
 1. That God will prevent them, *Ps.* cxix. 39.
 2. Or enable us cheerfully to go through them, *Philip.* iv. 11, 12.
 3. Or turn them for our good.

2. When we feel afflictions, *Jer.* xvi. 19; then trust in God,

1. To sanctify them.
2. To support you under them, 1 *Cor.* x. 13.
3. To deliver you from them, 2 *Pet.* ii. 9. *Ps.* xxxiv. 19.

3. When we are free from afflictions, trust in God,

1. To bless this prosperous estate unto you, and enable you to make a good use of it.
2. To continue it unto you so long as it is good for you, *Ps.* xxx. 6, 7.
3. To prepare you for a change, whensoever He shall think it best for you.

IV. How should we *trust in* God?

1. So as to *trust in* none but Him, *Prov.* iii. 5.
 1. Not in wickedness, *Ps.* lxii. 10. *Isa.* xxx. 12; xlvii. 10.
 2. Not in our own righteousness, *Ezek.* xxxiii. 13.
 3. Not in any secular power, *Jer.* xvii. 5. *Ps.* cxlvi. 3.
 4. Not in wealth and riches, *Ps.* x. 7; xlix. 6. *Mark* x. 24.
2. So as to fear none but Him, *Isa.* xii. 2. *Ps.* xxiii. 4; xxvii. 1; xlvii. 1, 2.
3. So as not to use any indirect means for the attainment of our desires.
4. So as still to use the means He Himself hath appointed.
5. So as still to be much in praying to Him, *Ezek.* xxxvi. 37.
6. *Trust in* Him always, *Ps.* lxii. 8; yea, in the greatest exigencies, *Job* xiii. 15.

V. What grounds have we whereon to put our trust in God?

1. His promises.
 1. God hath given us promises as well as precepts.
 2. His promises are either spiritual or temporal, 1 *Tim.* iv. 8.
 3. They are either absolute or conditional.
 4. In conditional promises, the condition must be fulfilled before the promise is performed, *Ezek.*

xxxiii. 14, 15. *Matt.* xi. 28. *Rom.* viii. 28. *Ps.* xxxiv. 9, 10.

5. All absolute promises in themselves are conditional; but when the condition is performed, certain and infallible, *Heb.* vi. 17, 18.

2. Christ's merits: in Him the promises are confirmed, *Rom.* xv. 8. *Gal.* iii. 17. *2 Cor.* i. 20.

1. The promises are ratified and confirmed by His death, *Heb.* ix. 15, 16.

2. The blessings promised cannot be obtained but only by Christ.

3. They can be obtained but only by faith in Christ.

VI. How doth it appear to be a sin not to *trust in* God?

1. It is contrary to God's command, *Prov.* iii. 5. *Ps.* vi. 2, 8; cxv. 9, 10, 11.

2. It is much displeasing to God, *2 Chron.* xvi. 12.

3. It is much dishonouring Him, *Rom.* iv. 20.

VII. How may we know whether we *trust in* Him?

They trust not in God,

1. Who know Him not, *Ps.* ix. 10.

2. Who use unlawful means for the attainment of their desires.

3. Who fear any thing more than God.

4. Who trust in any thing besides God.

USE.

1. Repent of this sin.

2. Reform it.

Consider,

1. God takes special notice of them that trust in Him, *Nah.* i. 7.

2. This is put for all worship, *Ps.* cxv. 9.

3. By this means thou mayest have whatsoever good thou desirest, *Ps.* xxxvii. 5.

4. Our trusting in Him endears Him to us, *Ps.* vii. 1; xvi. 1; xxxvii. 40; cxliii. 8.

5. There is nothing we can have any ground to *trust in* but God.

6. God oftentimes brings His people into afflictions, on purpose that they may exercise this grace.

7. They that *trust not in the Lord* can never expect any mercy, as a mercy, from Him.
8. There is no other way to happiness, but by faith and trust.
9. *Trusting in* God keeps the heart in a continual quietness and tranquillity, *Ps.* xlvi. 1, 2.
10. They that *trust in* God are sure to be happy, *Prov.* xvi. 20. *Ps.* xxxi. 19.

OBJECTION.

1. Some have *trusted in the Lord*, and yet have been in as great afflictions as others; as David, Christ.

Answer.

1. The Saints of God have experienced, in all ages, that if they *trusted in* God, He did help them, *Ps.* xxii. 4, 5; xxviii. 7.
2. And therefore, when they were still afflicted, those afflictions became mercies to them; and so they were delivered from the affliction, or evil of the affliction.
2. But I have trusted, and am not helped.
 1. Examine whether thou hast trusted aright.
 2. Perhaps thou hast not performed the conditions of the promise.
 3. Perhaps thou trustedst in God for what He knew was not good for thee.
 4. Perhaps He hath given thee something better instead of it.
 5. Or else thou hast not trusted long enough.
3. But I am a sinner, and dare not.
 1. It is true we sinners have cause to fear Him.
 2. But so as to *trust in* Him, *Ps.* xl. 3.
 3. The greater sinner thou art, the more need thou hast to *trust in* Him.
 4. *Not trusting in* God will not lessen, but increase, thy sins.

ZEPHANIAH iii. 2.

She drew not near to her God.

אֶל־אֱלֹהֶיהָ לֹא קָרְבָה

I. How should we *draw near to God*?

1. Generally, by worshipping Him, *Matt.* xv. 8, 9. So the Targum, וּלְפִיּוּלַחֵן דַּאֲלֹהָא לֹא אֲתַקְרַבֵּת.
2. Particularly.
 1. In the performance of duties.
 1. Hearing, *Ezek.* xxxiii. 31.
 2. Praying, *Isa.* xxix. 13.
 3. Receiving the sacraments.
 4. Meditation.
 1. Of His word, *Psa.* i. 2.
 2. Works, *Psa.* lxxvii. 11, 12.
 3. Perfections, *Psa.* lxiii. 6.
 2. In the exercise of graces.
 1. Love, *Deut.* vi. 5.
 2. Desire, *Psa.* lxxiii. 25.
 3. Hope, *Heb.* vii. 19.
 4. Trust, *Psa.* lxxiii. 28.
 5. Joy, *Philip.* iv. 4.

II. How does it appear to be a sin not to *draw nigh to God*?

1. It contradicts the divine commands, *Jam.* iv. 8.
2. It is displeasing to God, *Isa.* xxix. 13.
3. It is a dishonour to Him.

III. Who are guilty of this sin?

1. Such as are ignorant of God.
2. Such as absent themselves from the ordinances of God.
3. Such as continue in sin, for they keep at a distance from God, *Isa.* lix. 2.

USE. *Draw nigh to God.*

Consider,

1. It is your privilege as well as duty, a privilege purchased by Christ, *Heb.* iv. 15, 16.
2. If there be any real pleasure to be enjoyed on this side heaven, certainly it is in drawing near to God, *Ps.* lxxiii. 28.
3. It is not only the greatest pleasure, but the highest honour, we are capable of, *Ps.* lxxiii. 28. אֱלֹהִים לִי
[*Vers. Syr.*]
4. Do you *draw nigh to God*, and God will *draw nigh to you*, *Jam.* iv. 8.
5. Unless you *draw near to God* in time, ye must be separated from God to eternity.
6. *Draw near to God* whilst you live, and you shall be sure to come to Him when you die.

ZECHARIAH i. 3.

Thus saith the Lord of Hosts; Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, &c.

CONVERSION is a duty that concerns all men.

Impediments to conversion :

1. Ignorance, *Hos.* iv. 6. That man must not go to heaven without true knowledge, but he cannot see if he hath it not : hence the state of sin is called a state of ignorance, 1 *Pet.* i. 14. Ignorance,
 1. Of God. The great reason why men do not turn unto Him is, because they do not know Him.
 2. Of themselves : neither what they are, nor whose they are, nor how miserable they are.
 3. Of the true nature of conversion, even a giving up themselves wholly to the love and service of God.
2. Inconsiderateness, *Isa.* i. 3.
3. Want of self-examination : men take it for granted

that they are turned already, and therefore seek not for any further turning.

4. The cares of this world, and deceitfulness of riches, *Mark* iv. 19.
5. Present impunity, *Eccles.* viii. 11.
6. The strength of our darling sins, *Ps.* xviii. 23. *Heb.* xii. 1.
7. Bad examples, *Eph.* v. 6, 7.
8. The subtlety of Satan, 1 *Pet.* v. 8. If all should *turn* to God, he should lose all his subjects.
9. The sins of professors.
10. Prejudices against, and mistakes about, religion : as,
 1. A despised,
 2. A melancholy, kind of living.

USE. Exhortation to *turn*.

I. Motives to it.

II. Directions about it.

I. MOTIVES.

1. Considerations. Consider,

1. Who it is that calls upon you to *turn*. The great God! *Isa.* xl. 15, 17, 22, not benefitted by you.
2. Who you are that He calls upon to *turn*: His own creatures, His professed servants.
3. What engagements lie upon you: He made, maintained, sent His Son to save, His Spirit to sanctify, you.
4. What misery you will lie under unless you *turn*.
 1. Never a sin is pardoned to you till you be turned to God, *Isa.* lv. 7.
 2. Never a sin is subdued under you till you be turned to God; so that you cannot promise yourselves exemption from atheism, blasphemy, idolatry, rebellion, witchcraft, adultery, murder, or any other sin.
 3. Nothing you do but is a sin: natural actions, 1 *Cor.* x. 31; civil, *Prov.* xxi. 4; spiritual, *Prov.* xv. 8; xxi. 27; xxviii. 9. *Isa.* lxvi. 3.
 4. Hence, as you at all times sin against God, so God at all times is angry with you, *Ps.* vii. 11.
 5. Hence there is never a threatening against what

sin soever, but is denounced against you; and you know not how soon it may be inflicted upon you, because you lie under both the guilt and power of every sin: but never a promise for you, *Deut. xxix. 20.*

6. Hence nothing you have but is cursed to you, *Deut. xxviii. 15, 16, 17, 18, 19, 20. Mal. ii. 2.*
 7. You are liable to be cast into hell every moment: God never sealed a lease of your life for years, nor months, nor days, nor hours—no, nor moments.
 8. Howsoever you live on earth in time, unless you *turn*, you are sure to live in hell to eternity, *Rev. xxi. 8.*
5. What happiness you will attain to by *turning*: you will not only be freed from those miseries, but invested with real blessings.
1. Not only have your sins pardoned by God, but your persons justified by Christ; your sins not only laid upon Him, but His righteousness laid upon you all.
 2. Your sins not only subdued under you, but God's graces implanted in you.
 3. What you do is not only not looked upon as sinful, but also accepted as righteous, *Prov. xv. 8.*
 4. God will not only not be angry with thee, but "He will rejoice over thee," *Zeph. iii. 17.*
 5. You will not only be freed from all the threatenings, but likewise entitled to all the promises, in the Scripture, *Heb. xiii. 5.*
 6. What you have is not only free from being cursed, but is a real blessing to you, *Deut. xxviii. 2, 3, 4, 5, 6.*
 7. You will not only be sure to be out of hell, but likewise to be in heaven every moment that you live.
 8. When you die you shall not only escape the dreadful torments of hell's misery, but also live in the joyful ravishments of heaven's glory unto all eternity, *Matt. xxv. 46.*

2. Suppositions.

Suppose that you see two men, the one who did, the other who would not, *turn* to God,

1. Dying,
2. Coming to judgment,
3. The books opened,
4. The sentence pronounced,
5. The judgment executed.

II. DIRECTIONS.

1. Endeavour to get a right knowledge of God, and the chief of Christian religion. It is ignorance that is the first impediment that keeps us from God, and it is knowledge must be the first means to bring us to Him. To sacrifice to an unknown God was, indeed, the Athenian, but is no true Christian, worship. No: we must either first know the God we ought to serve, or we can never serve the God that we are to know, 1 *Chron.* xxviii. 9. Light was the first thing God made in the creation of the world, and it is the first thing He doth in the conversion of a soul to Himself; without which it is as impossible for us to *turn* to God, as it is to be converted and not converted at the same time: for our true knowledge of God is one, yea, and the first part, of our turning to Him. And so, to say that man is converted that doth not know God, is as much as to say that man is converted that doth not love God; and how to love God, and yet not to know Him, is a thing impossible. It is the eye that affects the heart: unseen beauty, be it never so lovely in itself, it is not at all taking unto others. Whoever yet loved a person he never saw? or was enamoured with that he never heard of? Whoever was afraid of a hell, or desirous of a heaven, he was never made acquainted with? or fell in love with that God he never attained to the knowledge of? No: we must either first know God rightly, or we can never serve Him faithfully. And not only God in His nature and attributes, but likewise in His works and word; for as it is impossible for you to serve the God you do not know, so it is

impossible for you to perform right service to Him unless you know the service you ought to perform: so that all ye that ever desire to serve God here, or enjoy Him hereafter, must labour for a certain knowledge of both the fundamental and practical principles of religion, and to use all means to the attainment of such a knowledge, to pray, read, hear, and study the Scriptures; without which it is as impossible for us ever to come to heaven, as it is to come to a place and yet never go the way that leads unto it. It is prayer, and reading, and hearing, that is the way to heaven; and if any of you think much to walk in this way, I pray you think not much if you never come thither; for this is the way that God hath chalked out for us, and he that will not walk in it must be content never to come to the place that it leads unto.

2. Consider what you know; and truly this is as necessary as the former, for it is not the habitual, but the actual knowledge and consideration of what we know that will be advantageous to us, *Ezek. xviii. 28.* It is not the potion we have, but the potion we drink, that cures the disease; neither is it the plaster we keep, but the plaster we apply, that heals the wound: so it is not the things we know, but the truths we consider, that do us good. And consider, how to consider is a thing you can all do, and do all do, almost every moment of your life; and why, then, not consider of what doth so nearly concern you as this doth? Therefore betake yourselves to some private and solitary place, remote from the cares, and fears, and tumults of the world, very seriously to consider of what you know concerning God and Christ, the world to come, and the way unto it; in particular,
 1. The glory of that God every sinner offends.
 2. The holiness of that law every sinner transgresses.
 3. The sinfulness of every sin that every sinner commits.
 4. The many proffers of the Gospel that every sinner neglects.

5. The vanity of the world that every sinner embraces.
6. The greatness of that torment that every sinner deserves.
3. Examine yourselves by what you do consider. Do not only consider what sin is in general, but examine yourselves concerning your own sins in particular, both of the sins you are guilty of, and also of the sins you are defiled with, *Lam.* iii. 40.
4. Be humbled under both the guilt and the filth of sin; so as to look upon thyself as the sinfulness of all creatures, and the miserablest of all sinners, crying out, as *Lam.* v. 16.
5. Having humbled thyself before God, pour out thy soul unto Him: go with the publican, *Luke* xviii. 13; or with the prodigal, *Luke* xv. 21. Thus do thou confess the greatness of thy transgressions to Him, and bewail the strength of thy corruptions before Him. Send up thy sighs and tears to God, that He may send them down again in blessings unto thee.
6. Lay hold upon Christ with the hand of faith, for thy Saviour and Redeemer; apply His merit to thy person, to take away the guilt of all the sins that were committed by thee; and His Spirit to thy nature, to take away the filth of those sins that have dominion over thee: close with Him upon His own terms.
7. Having laid hold upon the Spirit of Christ by faith, endeavour to act the graces of Christ in thy life. It is Christ that first puts grace into our hearts, but we must put it forth in our lives; and that not only one or two, or many, or most, but all the graces of the Spirit, *Gal.* v. 22.
8. Continue in the exercise of these graces; as we must not act only one, but all the graces, so we must not act grace only at one, but at all times, *Acts* xiii. 43.

1 PETER ii. 5.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

CHRIST a living stone, *Ps.* cxviii. 22. *Matt.* xxi. 42. *Isa.* xxviii. 16. *Acts* iv. 11.

I. All that believe in Him are *living stones* in Him, 1 *Pet.* ii. 6.

As such they *are built up a spiritual house*, or temple, 1 *Cor.* iii. 16; vi. 19. 2 *Cor.* vi. 16. *Eph.* ii. 19, 22. iv. 12. *Gal.* vi. 10. *Jude* 20.

An *holy priesthood*, 1 *Pet.* ii. 9. *Rev.* i. 6; v. 10; *to offer up*, *Ex.* xix. 6; *spiritual sacrifices*. They are therefore *built up* that they may *offer* such *sacrifices*.

1. *Sacrifices.*

1. Themselves, *Rom.* xii. 1. *Ps.* li. 17.

2. Good works, *Heb.* xiii. 16. *Philip.* iv. 18. *Ps.* iv. 5; li. 19. *Mic.* vi. 7, 8. *Isa.* i. 16.

3. Prayer, *Ps.* cxli. 2. *Prov.* xv. 8.

4. Praise, *Heb.* xiii. 15. *Ps.* l. 23; lxix. 30, 31; cvii. 22; cxvi. 17; cxix. 108.

5. The Eucharist, 1 *Cor.* xi. 26. *Heb.* xiii. 10.

2. *Spiritual.*

1. Because of a *spiritual* nature, not corporeal.

2. Offered in the Spirit, *Rom.* i. 9; vii. 6. *Gal.* v. 22. 1 *Cor.* xiv. 15.

3. Offered in a spiritual manner, *Col.* iii. 17. *Philip.* iv. 13. *Heb.* xiii. 15.

II. *Acceptable to God by Jesus Christ.*

1. What is it to be *acceptable to God*? *Ps.* lxix. 30. *Heb.* xiii. 21. *Lev.* i. 9, 13. 2 *Cor.* ii. 15. *Philip.* iv. 18.

Ἐυάρεστος.

1. Not in themselves, *Prov.* xv. 8; xxi. 27. *Eccles.* vii. 20.
2. Not by any other, *Acts* iv. 12.
2. But by Jesus Christ, *John* i. 17. *Eph.* i. 6. *Heb.* xiii. 21. *Luke* ii. 14.
1. He performed perfect obedience in His life, 1 *Pet.* ii. 22. 1 *John* iii. 5. *Heb.* vii. 26. *Philip.* ii. 8.
2. He, by His death, made propitiation for the sins of the whole world, 1 *John* ii. 2. 2 *Cor.* v. 21.
3. All that believe in Him are built upon Him; and so partake of His righteousness and merits, whereby they and their good works are acceptable to God, *Philip.* iii. 9. *Heb.* iii. 14. *Rom.* v. 19.

Hence learn,

1. How necessary it is to believe, *Heb.* xi. 4, 6. *Job* xlii. 8, 9. *Jer.* vi. 20. *Amos* v. 20.
2. How happy they are that do, *John* xx. 29.
3. What encouragement they have to do good, 1 *Cor.* xv. 58. 1 *Thess.* iv. 1.
4. Believe what ye do *acceptable by Christ*, *Ps.* xix. 14.

2 PETER i. 2.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

The knowledge of God, and of Jesus Christ, is necessary for our attaining of grace and peace.

I. What kind of *knowledge*?

1. Of simple intelligence.
2. Of approbation. *Verba sensus includunt voluntatem et affectus.*

So that we are to know Him

1. So as to assent unto all Scripture truths concerning Him.
2. Choose Him for our chiefest good.
3. Embrace Him with our affections,
 1. Of love.
 2. Joy.
 3. Fear.
 4. Trust, *Ps.* ix. 10.
4. Repent and be grieved for our offending Him, *2 Chron.* xxxiii. 13.
5. Avoid sin, *1 John* iii. 6.
6. Cheerfully obey His will, *1 Thess.* i. 8.
7. Readily suffer any thing for His sake, *Heb.* xi. 27.
8. Glorify Him as God, *Rom.* i. 21.

II. What should we *know* concerning *God*?

That He is God, Jehovah, *Jer.* xxiv. 7.

1. That He is a Being absolutely in and of Himself, *Ex.* iii. 14. *Rev.* i. 8.
2. And so hath all perfections intrinsically in His own nature.
3. That He gives being to all creatures, *Isa.* xliv. 24. *Rom.* xi. 36. *Acts* xvii. 28.
4. And is the supreme governor of the whole world, *Matt.* x. 29, 30.

III. What should we *know* concerning *Christ*?

1. That He is the Son of the living God, *Matt.* xvi. 16.
2. That He assumed the nature of man, *John* i. 14.
3. That He is the Messiah promised in the Old Testament, *John* xx. 31.
4. The only Saviour of the world, *Acts* iv. 12.

IV. How does it appear that the *knowledge of God* is so necessary for *grace*?

Because no *grace* can be had without it.

1. Not repentance, *2 Chron.* xxxiii. 13.
 1. Neither mourning for,
 2. Nor turning from, sin, *Zech.* i. 3.
2. Nor faith, *Rom.* x. 14, 15.
3. Nor love.
4. Nor desire.
5. Nor hope.

6. Nor trust, *Ps.* ix. 10.
7. Nor fear, *Jer.* v. 22.
8. Nor joy.
9. Nor thankfulness, *Job* i. 20.
10. Nor heavenly-mindedness, *Col.* iii. 1.
11. Nor patience.
12. Nor obedience.

V. But how is it necessary for *peace*?

1. For *peace* with God, *Rom.* v. 1.
2. For *peace* of conscience.

USE.

1. See the woful condition of most people.
2. Be humbled for your ignorance.

Consider,

1. It is a sin, *Hos.* iv. 1.
2. The cause of sin, *Matt.* xxii. 29.
3. The punishment of sin.
3. Labour after this *knowledge*.

Consider,

1. Its excellency, *Prov.* iii. 15.
2. Its necessity.
 1. To our serving, 1 *Chron.* xxviii. 9.
 2. To our enjoying, God, *John* xvii. 3.

MEANS.

1. Pray, *Jam.* i. 5.
2. Read.
3. Hear.
4. Meditate.

2 PETER i. 5.

And besides this, giving all diligence, add to your faith virtue.

I. WE are to give *all diligence* for these things.

1. Prefer them most in our judgments.
2. Desire them most, *Ps. lxxiii. 25.*
3. Seek them most, *Matt. vi. 33.*
 1. By prayer, *Jam. i. 6.*
 2. Hearing the word, *Rom. x. 17.*
 3. Meditation.

II. We must believe.

1. Know God and His promises, *Heb. xi. 13.*
2. Assent, 1 *John v. 8, 9, 10.*
3. Applying them to ourselves, *Heb. xi. 1. John xx. 28.*
4. Trust in the performance, *Gen. xxxii. 9, 13.*
5. A persuasion of God's ability and fidelity in the performance, *Rom. iv. 18, 19, 20.*
 1. By reason of His own properties.
 2. Upon the account of Christ, whom we so believe in, as to receive Him, *John i. 12.*
 1. As our Prophet.
 2. Priest.
 3. King.

USE.

Believe.

1. Without faith nothing else will help us.
2. With it all things shall do us good.

III. *Virtue*; that is, the habit of true *virtue*.

1. Reasons.

1. The word should be engrafted in us, *Jam. i. 21.*
2. We should put on the new man, *Col. iii. 5. 2 Cor. v. 17.*

3. We should be transformed into the image of Christ, *Col.* iii. 10. *John* i. 16.
4. We are to rise with Christ, *Rom.* vi. 5, 6.
5. Without the habit we shall soon be removed, *Col.* i. 21, 22, 23.
6. Nothing is good but what is done from a good heart, *Luke* viii. 15.
7. Nothing is accepted but what proceeds from a good heart, *Matt.* vii. 18.
2. How may we get *virtue*?
 1. Be sensible of our own weakness, 1 *Cor.* iii. 18. 2 *Cor.* iii. 5.
 2. Rely only on Christ to enable us, *John* xv. 5. *Philip.* iv. 13.
 3. Avoid the occasions of vice, *Prov.* iv. 14.
 4. Beg it of God, *Jam.* i. 5. *Acts* iv. 29.
 5. Exercise *virtue*, 1 *Tim.* iv. 7.

USE. *Add to faith, virtue.*

Signs.

1. An aptness to it, 1 *Thess.* iv. 9.
2. Constancy in it, *Eph.* iv. 14, 15.
3. Delight in it, *Prov.* xxi. 15.
4. Abhorring the contrary vice, *Ps.* cxix. 163.
5. Universality, 1 *Cor.* xiii. 7. *Col.* i. 10.

MOTIVES.

1. There are no good works without *virtue*.
2. Nor *faith* without works, *Jam.* ii. 26.

2 PETER i. 5.

And to virtue, knowledge.

I. WHAT must we *know*?

1. God, *Hos.* iv. 1.
 1. What He is in Himself, *Ex.* iii. 14.

2. What to us, *Heb.* viii. 10.
3. What He hath done for us.
2. Christ, 1 *Cor.* ii. 1.
 1. What He was, *John* i. 1, 2.
 2. What He hath done.
 3. What He now doth, *Heb.* vii. 25.
3. The way of salvation.
 1. By repentance, *Luke* xiii. 3.
 2. Faith, *Acts* xvi. 31.
 3. Holiness, *Heb.* xii. 14.
4. The Scriptures, *John* v. 39.
 1. The truths revealed.
 2. The laws enjoined.
 3. The promises alluring to duty.
 4. The threatenings deterring from sin.
5. Ourselves, 2 *Cor.* xiii. 5.
 1. What we were.
 2. What we are.
 3. What we may be.
- II. What kind of *knowledge* should we have?
 1. Without curiosity; which is,
 1. When we would know such things as God hath not revealed, *Deut.* xxix. ult. *Acts* i. 6, 7.
 2. Such things as only concern others, 1 *Thess.* iv. 11.
 3. Things unnecessary, 2 *Tim.* ii. 23. *Tit.* iii. 9.
 4. Search into abstruse things and neglect the plain, *Eccles.* xii. 13. 1 *Tim.* vi. 3.
 2. Without pride, 1 *Cor.* viii. 1.
 3. Such that becomes men, not children, 1 *Cor.* xiv. 20. *Heb.* v. 12.
- III. How may we get *knowledge*?
 1. Lay aside all carnal wisdom, 1 *Cor.* iii. 18.
 2. Avoid carnal pleasures, *Eph.* iv. 18.
 3. Devote yourselves to holiness and a pious life, *Ps.* xxv. 14. *Prov.* xxiv. 7. *John* xiv. 22.
 4. Think lowly of yourselves, *Rom.* xii. 3.
 5. Pray for it, *Jam.* i. 5.
 6. Read and hear the word, 2 *Tim.* iii. 16, 17.
 7. Practise what you know, *John* xiii. 17.
- USE. Labour after *knowledge*.

Consider,

1. Otherwise you are but like brutes, *Ps.* xxxii. 9.
2. Worse than brutes, *Isa.* i. 2, 3.
3. Knowledge is pleasing to the soul, *Prov.* iii. 17 ; xxiv. 13, 14.
4. Ignorance is the cause of error and heresy, *Matt.* xxii. 29.
5. It is the cause of sin, 1 *Cor.* ii. 8.
6. It is the cause of destruction, *Hos.* iv. 6.
7. Without knowledge you can do no good thing, *Rom.* x. 2, 3.
8. Nor ever come to heaven, *Luke* xi. 52.

2 PETER i. 6.

*And to knowledge, temperance ; and to temperance,
patience.*

Temperance.

I. What is *temperance* ?

1. God hath made several objects pleasing to man's senses.
2. The affections of the soul are apt to follow the senses of the body.
3. Hence sensual pleasures are apt to draw us into vice.
4. It is our great duty and concern to moderate our affections towards sensual pleasures.
5. Herein consists the true nature of *temperance*, not in destroying the affections. More particularly it consists,
 1. In subjecting our affections to reason, and so denying them, *Tit.* ii. 12.
 2. In abstaining principally from such lusts as we are most obnoxious to, 1 *Pet.* iv. 2, 3, 4.

3. In abstaining from the inward desires, as well as the outward acts, of intemperance, *Rom.* viii. 13.

4. In not being too much lift up with the enjoyment, nor cast down for the loss, of carnal pleasures, *1 Cor.* vii. 29, 30, 31. *2 Cor.* vi. 10.

USE. Add *temperance*.

Consider,

1. We should not love the world, *1 John* ii. 15.
2. Consider the vanity of all things here below, *1 John* ii. 17.
3. Look not upon pleasures as they come, but as they go, *Rom.* vi. 21.
4. Suppress the first risings, *Jam.* i. 14, 15.
5. Employ your thoughts and affections still upon right objects, *1 Cor.* ix. 27.

Patience.

1. What is *patience*?

1. God orders the world, *Matt.* x. 29, 30.
2. As He gives pleasures, so sometimes troubles to us, *Isa.* xlv. 7.
3. As we are to moderate our concupiscible affections to the pleasures, so our irascible to troubles.
4. This must be done from a sense of God's will, *Job* i. 20. *1 Sam* iii. 18.
5. As we must not repine at God Himself, so neither at His instruments, *1 Pet.* ii. 23 ; iii. 9.

2. How may we exercise this grace?

1. Faint not under troubles, *Heb.* xii. 5.
2. Be ready always to bear the greatest, *Acts* xxi. 13.
3. Rather rejoice than faint under tribulations, *Heb.* x. 34. *Matt.* v. 11, 12.

Considering,

1. God's wisdom in contriving,
2. His mercy in moderating,
3. His end in inflicting, troubles, *Heb.* xii. 10.

USE. Add *patience* to *temperance*.

Consider,

1. No trouble so great as you deserve, *Lam.* iii. 39.
2. None so great as good.
3. Impatience makes it but greater.

4. By patience we make it better.
 5. Without patience we can do no good.
 6. Nor enjoy ourselves, *Luke* xxi. 19.
 7. God will give strength to bear and go through all troubles, *1 Cor.* x. 13.
-

2 PETER i. 6.

And to patience, godliness.

I. WHAT is *godliness*?

1. God was always infinitely glorious in Himself, *Ex.* iii. 14.
2. His glory was known to none but Himself till the creation.
3. At the creation He made all things for the manifestation of His glory, *Prov.* xvi. 4.
4. Yet none on earth but man is made capable of knowing and acknowledging that glory, *Psa.* xix. 1.
5. Hence we may conclude, that man was designed to make all imaginable acknowledgment of God's glory.
6. These expressions of our acknowledgment of God's glory are properly that which we call the worship of God.
7. This worship of God is in Scripture called holiness, *ἑυσέβεια*.

II. Wherein doth it particularly consist?

1. In knowing Him,
 1. As in Himself, *Heb.* xi. 6. *Ex.* xx. 2.
 2. As He is to us.
2. In preferring Him in our judgments before all things else, *Psa.* cxxxvii. 6. *Matt.* xix. 17. *Philip.* iii. 8.
3. In preferring Him also in our wills above all things.
 1. In loving, *Deut.* vi. 5.

2. Desiring, *Ps.* lxxiii. 25.
3. Joying in Him more than all things, *Hab.* iii. 18.
4. In submitting to Him in all things He doth, 1 *Sam.* iii. 18.
5. In believing whatsoever He saith.
 1. The truths He asserts, 1 *John* v. 3, 10.
 2. The promises He makes, *Heb.* xiii. 6.
6. In directing all we have or do to His glory, *Prov.* iii. 9.
1 *Cor.* x. 31.
7. In performing those solemn duties He enjoins us.
 1. Praying.
 2. Hearing.
 3. Sacraments.
8. In reverencing Him, *Ps.* xcv. 6.
 1. When we think of Him, *Ps.* cxxxix.
 2. When we speak of Him, *Deut.* xxviii. 58.
 3. When we come before Him, *Gen.* xxviii. 16, 17.
- III. Why ought this to be added to our other virtues?
 1. Because it was the end of our creation.
 2. Of our preservation.
 3. Because without this there is no such thing as real virtue, this being the ground of all virtues.
- USE. Add *godliness*.
 1. Your happiness on earth consists in it.
 2. Only by this can ye be capable of heaven.
 3. Be godly here and happy hereafter, *Heb.* xii. 14.

2 PETER i. 6, 7.

And to godliness, brotherly kindness; and to brotherly kindness, charity.

- I. WHAT is *brotherly kindness*?
 1. The sins contrary are,
 1. Hating, *Lev.* xix. 17, 18.

2. Envy, *1 Pet.* ii. 1.
3. Censuring, *Matt.* vii. 1.
4. Wrath, *Eph.* iv. 31.
5. Speaking evil of one another, *Jam.* iv. 11.
2. The nature of it consists,
 1. In really loving one another, *John* xiii. 34; xv. 12, 17.
 2. In loving as brethren, *1 Pet.* iii. 8.
 1. We have all the same Father.
 2. The same mother, *Gal.* iv. 26.
 3. The same elder Brother, *Heb.* ii. 11.
 3. Why should we thus love one another?
 1. We are expressly commanded.
 2. We are to love our very enemies, *Matt.* v. 44.
 3. There can be no true love to God where there is not brotherly kindness, *1 John* iv. 20, 21.

USE. Add *brotherly kindness to godliness.*

1. Without this it is not true *godliness.*
2. Unless we love others, God will not love us.

II. *Charity*; which consists,

1. In loving other persons as ourselves, *Lev.* xix. 18. *Rom.* xiii. 3, 9.
 1. In wishing him no more evil than ourselves.
 2. In wishing his good as well as our own.
 3. In endeavouring to do good to others as well as to ourselves, *Lev.* xix. 17. *Gal.* vi. 10.
2. In reproving their sins, *Lev.* xix. 17.
 1. With prudence.
 2. With meekness, *Gal.* vi. 1. *2 Tim.* ii. 25.
3. In forgiving their injuries, *Eph.* iv. 32. *Matt.* vi. 14, 15; xviii. 21, 22.
4. In thinking well of them, *Rom.* xii. 10.
 1. None but have some good in them, *1 Pet.* ii. 17.
 2. We know more ill of ourselves than of any other.
5. In praying for them, *1 Tim.* ii. 4.
6. In rejoicing and grieving with them, *Rom.* xii. 15.
7. In relieving them in necessity.
 1. In obedience to God, *Matt.* vi. 1.
 2. In the name of Christ, *Mark* ix. 41.
 3. In proportion to our estates, *2 Cor.* ix. 5, 6, 7.

1. Hereby we imitate God, *Luke* vi. 35, 36.
2. God gives us estates only to lay out as He prescribes.
3. What we give to the poor we lend to God, *Prov.* xix. 17.

USE. Add *charity* to your other virtues.

1. This is accounted the chief grace, 1 *Cor.* xiii. ult.
2. No true grace without it, *Jam.* i. 27.
3. Without this we have no ground to expect God's favour.
4. If we be charitable to others, God will be so to us.
5. At the day of judgment our charity will be narrowly examined, *Matt.* xxv. 34, 35, &c.

2 PETER i. 10.

Wherefore the rather, brethren, give diligence to make your calling and election sure.

I. WHAT is it *to make our calling and election sure?* Βεβαίαν ποιῆσθαι.

1. To manifest it to others, *Matt.* v. 16.
2. To confirm it in ourselves, 2 *Pet.* iii. 18.
3. To make sure of heaven, *Philip.* ii. 12.

II. How may we do it?

1. By repentance, *Acts* ii. 37, 38.

Consisting,

1. In conviction, *John* xvi. 7, 8.
2. Contrition, *Ps.* xxxviii. 17, 18.
3. Conversion, 2 *Cor.* vii. 10. *Joel* ii. 13.

2. By faith.

1. In God's mercies, *Jonah* iii. 9.
2. In Christ's merits, *Acts* xvi. 30, 31.

1. For pardon, *Eph.* i. 7.
2. Acceptance, *2 Cor.* v. 21.
3. Grace, *1 Cor.* i. 30. *Heb.* xii. 2.
 1. Preventing, *2 Cor.* xii. 9.
 2. Assisting, *John* xv. 5.
4. Glory, *John* xiv. 2.
3. By good works, *Tit.* ii. 11, 12, 13.
 1. Piety towards God, *Heb.* xii. 14.
 2. Equity to our neighbour, *1 Thess.* iv. 6.
 3. Charity to the poor, *1 Tim.* vi. 17, 18, 19.
- III. Why *give diligence* to do this?
 1. It is the only comfortable, *Prov.* iii. 17.
 2. Honourable, *Psa.* xvi. 3. *1 Sam.* ii. 30.
 3. Necessary, thing we can be diligent about, *Luke* x. 42.

USE.

1. Reproof to such as have been negligent in it.
2. Exhortation.
 1. You can be diligent in things of less moment.
 2. Diligence in other things will do us no good without this.
 3. This is the only thing we can never be too diligent in.
 4. All God's providences call upon us to be diligent in this point.
 5. We know not how little time we have to do this great work in, *Rom.* xiii. 12, 13, 14.
 6. It is a work of difficulty, and therefore requires diligence.
 7. If diligent, we need not fear to effect it.
 8. Heaven will recompense all our diligence, *1 Cor.* xv. 58.

2 PETER iii. 2.

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour.

DOCTRINE.

We are to be *mindful of the commandment delivered by the Apostles.*

God hath revealed His will these ways.

1. רִיחַ הַקֹּדֶשׁ, By the Holy Spirit.
2. בַּת־קוֹל, A voice from heaven, *Rev.* xiv. 13. *Acts* ix. 5. *Matt.* iii. 17.
3. אֲוִרִים וְתַמִּים By Urim and Thummim, *Ex.* xxviii. 30. *Num.* xxvii. 21; which respected only the political government of the Jews, so long as God was their king.
 Ἀρχεῖ γὰρ ὁ θεὸς ἡγεμῶν εἶναι.—*Joseph.* [*Antiq. Jud.* iv. 8, 17.]
 Ὁ δεσπότης θεὸς καὶ θεοῦ καὶ βασιλεως ἐπλήρου τὴν χρείαν.—*Theodoret.* [*Quæst.* xiv. in 1 *Reg.* tom. i. p. 239, C.]
 1 *Sam.* viii. 7; xii. 12. xxviii. 6.
4. נְבוּאָה, Prophecy, 2 *Pet.* i. 20, 21.
5. By Christ Himself in person, *Heb.* i. 1, 2.
6. By His Apostles.

I. What power had the *Apostles* to command?

1. As Christ's vicegerents, and sent by Him, *John* xx. 21.
2. As endowed with the Spirit, *John* xiv. 16; xx. 22. *Acts* ii. 4.

II. Where are *commands of the Apostles* to be sought for?

1. Not in unwritten traditions.
2. Not in many books ascribed to them, as Apostolical, Διδαχὴ, Constitutions, Recognitions, Canons, Itinerarium:

Petri Evangelium, Prædicatio, Acta, Apocalypsis, Judicium.—*Hieron.* [*de Vir. Ill.* c. 1. tom. ii. p. 813.]

Pauli Epist. ad Laodicenses, Col. iv. 16.

Jacobi Protevangelium, Liturgia.

Barnabæ Epistola.

3. But in the Scriptures, 2 *Tim.* iii. 16.

1. St. Paul's Epistles, written

1. To particular churches: Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica.

2. To particular persons: Timothy, Titus, Philemon.

2. St. James's, general to all.

3. St. Peter's, general.

4. St. John's Epistles, Revelation.

5. St. Jude's.

III. How are we to be *mindful* of them?

1. *Mindful* to read them, *John* v. 39. *Col.* iv. 16.

2. Hear them, *Jam.* i. 21.

3. Understand them, *Ps.* cxix. 18. 1 *Cor.* ii. 14.

4. Meditate on them, *Ps.* i. 2. 1 *Tim.* iv. 15.

5. Practise them, *Jam.* i. 22.

1. Universally, *Ps.* cxix. 6.

2. Sincerely, 2 *Cor.* i. 12.

3. Obedientially.

4. Cheerfully, *Rom.* xii. 8.

5. Constantly, 1 *Cor.* xv. 58.

USE. Obey these commands.

1. Repent of sins, *Acts* ii. 38; xvii. 30. *Rev.* ii. 5, 16.

2. Believe in the Lord Jesus, *Acts* xvi. 31.

3. Be subject to higher powers, *Rom.* xiii. 1. *Tit.* iii. 1.
1 *Pet.* ii. 13.

4. Pray without ceasing, 1 *Thess.* v. 17.

5. In every thing give thanks, 1 *Thess.* v. 18.

6. Deal justly with all, *Rom.* xiii. 7. 1 *Thess.* iv. 6.

7. Be liberal to the poor, 1 *Tim.* vi. 17, 18. *Acts*
xx. 35.

8. Love one another, 1 *John* iv. 11, 21.

9. Rejoice in the Lord, 1 *Thess.* v. 16. *Philip.* iii. 1;
iv. 4.

10. Do all to the glory of God, 1 *Cor.* x. 31.

MOTIVES.

1. They are the commands of Christ, *Matt.* x. 40; xxviii.
19, 20. 2 *Cor.* v. 20.

2. Our happiness even in this world depends upon our obedience to them, *John* xiii. 17.
3. Unless you observe the commands of the Apostles, they will rise up in judgment against you, *Matt.* x. 14, 15; xix. 28. *Acts* xiii. 50, 51.

2 PETER iii. 18.

Grow in grace.

WE ought not only to endeavour after the truth, but the growth of *grace*.

Before I open this, consider four things:

1. All men have not *grace*, 2 *Thess.* iii. 2.
2. None have *grace* without sin.
3. Of those that have *grace*, some have more, some less.
 1. Some are strong, others weak, *Rom.* xv. 1.
 2. Some men, some babes, 1 *Cor.* iii. 1.
 3. Some cedars, *Psa.* xcii. 12; others reeds, 1 *Kings* xiv. 13. *Isa.* xl. 11. *Matt.* xii. 20.
4. The strongest as well as the weakest should endeavour to *grow in grace*.

I. What is the *grace* we should *grow in*?

1. Negative.

1. Not knowledge and abilities.
2. Not only in temporary faith and affections.
3. Not only in outward performances.

2. Positive. In the truth of *grace*.

Particularly,

1. Sincere repentance, 2 *Cor.* vii. 10.
2. Saving faith.
3. True love to God, *Matt.* xxii. 37.
4. Christian charity to all, *Matt.* v. 44.
5. An holy submission to God's will, 1 *Sam.* iii. 18.

6. Resolved self-denial, *Matt.* xvi. 24.
7. Well-grounded humility, *Acts* xx. 19.
8. Trustful dependence upon God, *2 Chron.* xx. 12.
9. Heavenly-mindedness, *Col.* iii. 2.
10. Hearty thankfulness for all things, *1 Thess.* v. 18.

II. How may we *grow in grace*?

1. By the performance of duties.
2. The exercise of graces.
3. Be humble, *Jam.* iv. 6. *1 Tim.* i. 15.
4. Pray for it, *Jam.* i. 5, 6. *Luke* xi. 13; xvii. 5.
5. Fast often, *1 Cor.* ix. 27.
6. Receive the sacraments as often as you can.

III. How should we *grow in grace*?

1. In the root,
2. The habits,
3. The acts, of *grace*, *2 Pet.* i. 5.
4. In all graces proportionably.

IV. Why *grow in grace*?

1. The saints of God have still grown in *grace*, *Ps.* lxxxiv. 7. *Philip.* iii. 11.
2. They have prayed for their own and one another's growth, *Eph.* iii. 14, 15, 16. *Philip.* i. 9. *Col.* i. 9, 10. *Luke* xvii. 5.
3. We are commanded to *grow in grace*, *Heb.* vi. 1. *2 Pet.* i. 5. *1 Cor.* xv. 58. *1 Thess.* iv. 1.

USE I.

Examine whether you *grow in grace*.

1. Are you better able to withstand temptations than you were?
2. Can you perform duties better?
3. Art thou more conversant in the strictest exercises of religion?
4. Canst thou trust in God better than thou didst? *Rom.* iv. 18, 19, 20.

USE II.

Exhortation. Labour to *grow in grace*.

Consider,

1. We have strong temptations to deal with.
 1. Strong temptations from Satan, *Eph.* vi. 10, 11.
 2. Strong oppositions from the world, *1 Cor.* xvi. 9, 13.

3. Strong corruptions in our own hearts.
2. Unless thou *grow in grace*, thou wilt grow in sin, 2 *Pet.* i. 8.
3. All desire to grow in what they prize, as knowledge, riches, &c.
4. The more thou growest in *grace*, the more thou wilt be esteemed by God, *Job* i. 8. 2 *Kings* xxiii. 25.
5. The more we *grow in grace*, the more like we shall be to God, 1 *Pet.* i. 15.
6. Thou knowest not what trials thou mayest be brought into, which need strong *grace* to undergo.
7. Growth of *grace* is the only sign of the truth of *grace*, *John* xv. 2.
8. Without growth in *grace* we shall lose all our comfort in it.
9. When we are grown to the highest we shall still want much, *Philip.* iii. 11, 12.
10. The more *grace* thou hast here, the more glory thou shalt have hereafter, *Matt.* xii. 47. 1 *Cor.* xv. 41, 58.

1 JOHN i. 9.

If we confess our sins, He is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.

I. WHAT are the *sins* we are to confess?

All.

1. Original, *Ps.* li. 5; and actual, *Ps.* li. 4.
2. Open and secret, *Ps.* xix. 12; xc. 8.
3. Commission and omission, *Matt.* iv. 41.
4. Personal and national, *Ezra* ix. 6, 7. *Dan.* ix. 5, 6, 7, 8.

II. How should we *confess our sins*?

1. We must *confess* to God, *Ps.* li. 4. *2 Chron.* xxx. 22.
2. Cordially, *Joel* ii. 13.
3. Universally; all our sins.
4. With sorrow for them, *Dan.* ix. 3, 4.
5. With resolutions against them.
6. With endeavours to avoid sin, *Job* xxxiv. 31, 32.
7. With prayer for its pardon, *Dan.* ix. 19.

III. What is *forgiveness of sins*?

1. God hath given us a law.
2. To this law He has annexed punishments and rewards.
3. Sin is the transgression of this law, *1 John* iii. 4.
4. Hence by sin we are obliged to bear the punishments due to it.
5. When God takes off this obligation to punishment He is said to *forgive* sin.

IV. What is it for God to *cleanse us from all unrighteousness*?

1. Sin defiles the soul, *Tit.* i. 15.
2. When, therefore, God takes away the strength of sin, and sanctifies us, He is said to *cleanse us*, *Isa.* i. 16, 17.

V. How is God said to be *faithful and just to forgive our sins, &c.*?

1. Upon the account of Christ's satisfaction.
2. Upon the account of His own promises, *Ezek.* xxxvi. 25, 26.

USE. Confess your sins.

Consider,

1. Without this confession we cannot have a true sense of sin.
2. We cannot pray aright, *1 Pet.* v. 6.
3. Hereby we shall give glory to God, *Neh.* ix. 33. *Ps.* li. 4. *Josh.* vii. 19, 20.
4. Hereby we shall obtain, through grace, the pardon of sin; whereby,
 1. We shall not be subject to the curse of the law.
 2. Nor to the wrath of God.
 3. Nor to eternal torments.
5. Hereby we shall have our hearts cleansed; whereby,
 1. Sin shall reign no longer in us, *Rom.* vi. 4.
 2. Satan have no longer power over us.

3. Our consciences void of offence.
4. Our souls made capable of the enjoyment of God here.
5. We shall come to heaven hereafter.

1 JOHN ii. 3.

Hereby we do know that we know Him, if we keep His commandments.

DOCTRINE.

Keeping of God's commandments is a sure sign of our knowing Him.

I. What is it to *know* God?

The knowledge of God is both

1. Pure and perfect, 1 *Cor.* xiii. 12.
2. Neither pure nor perfect, 1 *Cor.* ii. 14.
3. Pure, but not perfect; and this is,
 1. Scriptural, that He is, *Matt.* xxii. 29,
 1. In Himself,
 1. One in nature, *Deut.* vi. 4.
 2. Three in persons, 1 *John* v. 7.
 3. Infinite in all perfections, *Ex.* iii. 14.
 2. To us,
 1. Our Maker, *Gen.* i. 1.
 2. Preserver, *Acts* xvii. 28.
 3. Governor.
 4. Redeemer.
 5. The only object of our present comfort and future happiness, or the chiefest good, *Ps.* lxxiii. 25.
 2. Experimental, *Ps.* xxxiv. 8.
 3. Practical; for they that know God, know
 1. His power to command, *Jam.* iv. 12.

2. His righteousness in commanding, *Rom.* vii. 12.
3. His justice in punishing transgressions, *Deut.* xxviii. 15.
4. His mercy in rewarding the obedient, *Ps.* xix. 11.
Ex. xx. 6. *Deut.* vi. 1.

II. What *commandments*? There are,

1. Judicial, *Rom.* xiv. 1.
2. Ceremonial, *Gal.* v. 2.
3. Moral, laws, *Matt.* v. 17.

Containing,

1. Our duty to God, *Matt.* xxii. 17.
2. To men also, *ver.* 39.

More largely, *Tit.* ii. 12.

1. Soberly.
2. Righteously. *Justitia est constans et perpetua voluntas
jus suum cuique tribuendi.*
3. Godly; accounting, choosing, and worshipping God as
the chiefest good.

III. How must we so *keep the commandments* as thereby to
evidence *we know Him*?

1. From right principles, 1 *Tim.* i. 5.

1. A pure heart.

2. A good conscience.

3. Faith unfeigned.

1. Believing that what we do is commanded by God,
Rom. xiv. 22, 23.

2. Will be accepted through Christ, 1 *Pet.* ii. 5.

2. In a right manner.

1. Understandingly, 1 *Cor.* xiv. 15.

2. Spiritually, *John* iv. 24.

3. Obedientially, 1 *Sam.* xv. 22.

4. Cheerfully, *Ps.* xl. 8. 2 *Cor.* ix. 7.

5. Regularly, as to time, place, person, and means.

6. Universally.

1. All commands, *Ps.* cxix. 6. *Luke* i. 6.

2. The whole of every one, 1 *Sam.* xv. 2, 3, 9, 13, 14.

7. Constantly, 1 *Cor.* xv. 58. *Luke* i. 74, 75.

3. To right ends.

1. Negatively.

1. Not to be applauded before men, *Matt.* vi. 2.

2. Nor thereby justified before God, *Gal.* ii. 16.
2. Positively.
 1. Ultimately to God's glory, 1 *Cor.* x. 31. *Matt.* v. 16.
 2. Subordinately.
 1. In the credit of the gospel, 2 *Thess.* iii. 1.
 2. The good of others, 1 *Cor.* ix. 19.
 3. Our own salvation, 1 *Cor.* ix. 27. 1 *Tim.* iv. 16. *Heb.* xi. 26; xii. 2.

USE. Examine whether you *know* God.

1. Do ye love Him? *Matt.* xxii. 37.
2. Do ye fear Him? *Prov.* xxiii. 17.
3. Do ye desire Him? *P.s.* lxxiii. 25.
4. Do ye trust on Him? *P.s.* ix. 10.
5. Do ye rejoice in Him? *Philip.* iv. 4.
6. Do ye believe aright in Him? 1 *John* iv. 5, 6.
7. Do ye love one another? 1 *John* iv. 7, 8.
8. Do ye obey God?

1 JOHN ii. 15.

Love not the world.

I. WHAT is *the world*? It is taken,

1. Negatively,
 1. For heaven and earth, *P.s.* l. 12.
 2. The earth, *Matt.* iv. 8.
 3. For mankind, *Rom.* v. 12. *John* iii. 16.
2. Positively, 1 *John* ii. 17.
 1. The lust of the flesh.
 2. The lust of the eye, *Matt.* xvi. 26. 1 *Cor.* vii. 31. *Eccles.* v. 11.
 3. The pride of life, *Gal.* vi. 13, 14.

II. What is it to *love the world*?

It implies, *Col.* iii. 2,

1. Our esteem of it, *Philip.* iii. 8.
2. Choosing it.
3. Desiring it, *Ps.* lxxiii. 25. *Prov.* xxx. 8.
4. Delighting in it.
5. Loathness to part with it, *Matt.* xix. 22.

III. Why *not love the world*? *Matt.* vi. 24.

1. It is inconsistent with the love of God, 1 *John* ii. 16.
2. The world is not of God, 1 *John* ii. 17.

To these reasons add,

1. The world is unsuitable, *Neh.* vi. 11,
 1. To men.
 2. To Christians, *Neh.* vi. 11. 2 *Cor.* iv. 18.
2. Unsatisfying,
 1. By reason of its vanity, 1 *Cor.* vii. 31.
 2. The soul's capacity, *Matt.* xvi. 26. *Eccles.* i. 8.
3. Unquieting.
 1. To others, *Jam.* iv. 1.
 2. To ourselves, *Matt.* xiii. 22.
 1. To the body, *Ps.* cxxvii. 2.
 2. To the mind, *Eccles.* ii. 26.
 3. To the conscience.
4. Unnecessary.
 1. To the making us happy.
 2. To the bringing us to it, 1 *Pet.* i. 18.
5. Unconstant, 1 *John* ii. 17.

USE.

1. Reproof to such as *love the world* above all things.
 1. Such as are troubled at the loss of it.
 2. Had rather omit duty than lose *the world*, *Amos* viii. 5.
 1. Praying.
 2. Hearing, *John* v. 44.
 3. Sacraments.
 4. Charity, 1 *John* iii. 17.
3. That use unlawful means to get it, *Isa.* iii. 14, 15.
4. That labour more for earth than heaven, *Matt.* vi. 33.
5. That are not contented with what they have, 1 *Tim.* vi. 8. *Philip.* iv. 11.

2. *Love not the world.*

1. Love to the world occasions many sins, 1 *Tim.* vi. 9.
2. Causes all our misery.
3. Deprives us of true happiness.
4. Hinders us from looking after eternal happiness,
Matt. xix. 22.
5. And so will keep us from it.

3. Love not "the lust of the flesh."

1. They are but lusts.
2. Of the flesh.

4. Nor "the lust of the eye."

1. Riches are not good.
2. Nor can do good.
3. But much harm.
 1. Weary the body.
 2. Torment the mind.
 3. Distract the thoughts.
 4. Debase the affections.
 5. Destroy the soul.

5. Nor "the pride of life."

1. We have nothing to be proud of.
2. Much to be humbled for.

1 JOHN ii. 16.

For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, &c.

I. THE *lust of the flesh*, *Tit.* ii. 12.

1. They are but lusts, ἐπιθυμίας. Desires, no enjoyments.
2. Of the flesh.
 1. And so beneath the soul.
 2. Contrary to it, *Gal.* v. 17. 1 *Pet.* ii. 11. *Rom.* viii. 6, 7, 8; xiii. 14.

II. *The lust of the eyes, covetousness, Eccles. v. 11.*

What is covetousness?

1. It is in the heart, *Ezek. xxxiii. 31.*
2. The inordinate desire of riches, *πλεονεξία. 1 Tim. vi. 10, φιλαργυρία.*
3. It is manifested.
 1. In getting,
 1. Another's, *1 Kings xxi. 2.*
 2. Using unlawful means, *Prov. x. 2; xxviii. 8.*
 3. In spending more time in getting them, than in serving God, *Luke xxii. 5. Isa. v. 8.*
 4. In using them to unlawful ends.
 1. Of loving them for themselves.
 2. Using them on our lusts, *Jam. iv. 3.*
 2. In keeping them.
 1. For themselves, *Eccles. vi. 2.*
 2. So as not to be charitable, *1 Tim. vi. 17.*

USE.

1. Examination.

He is covetous

1. Whose mind is always on the world, *Luke xii. 22, 25, 29.*
2. Who is more cunning for the world than for heaven, *Matt. xiii. 22. Luke xvi. 8.*
3. Whose joy and sorrow depend on outward success, *Luke xii. 19.*
4. Who thinks much of the time spent in any thing else, *Amos viii. 5.*
5. Who gives way to earthly thoughts in divine service, *Ezek. xxxiii. 31.*
2. Love not these things.
 1. Riches are not good.
 2. Nor can do good, *Prov. xi. 4. Ezek. vii. 19. Zeph. i. 18.*
 3. But much harm, *1 Tim. vi. 9, 10.*
 1. Weary the body.
 2. Torment the mind, *1 Tim. vi. 10.*
 3. Distract the thoughts.
 4. Debase the affections.
 5. Destroy the soul.

3. Love to them is idolatry, *Eph.* v. 5. *Col.* iii. 5.

MEANS.

1. Meditate on the vanity of the world.
2. Oft think of the uncertainty of this, and the eternity of the life to come, *Luke* xii. 20, 21.
3. Pray against it, *Psa.* cxix. 36.
4. Trust in God's providence, *Luke* xii. 28, 30.
5. Labour after true riches, *Luke* xii. 31. *Matt.* vi. 33.

III. *The pride of life.*

1. What is it?

1. Thinking highly of ourselves, *Rom.* xii. 3. *Ezek.* xxviii. 2.

2. Preferring ourselves before others, *Philip.* ii. 3.

2. Why avoid it?

1. It is a great sin.

1. Abominable to God, *Prov.* xvi. 5.

2. Destructive to the soul, 1 *Pet.* v. 5. *Jam.* iv. 6. *Isa.* lvii. 15.

2. A great folly. Art thou proud

1. Of wisdom?

2. Strength? *Jer.* ix. 23.

3. Estate?

4. Honours?

5. Gifts? 2 *Cor.* iv. 6, 7.

6. Acts formerly done?

7. Graces? All is folly.

USE. Have a care of this sin.

1. It may creep insensibly into thine heart.

2. Spoil all thou dost.

3. To be proud of what we have, is the way to be deprived of it, *Luke* xiv. 11. *Prov.* xvi. 18; xxix. 23.

4. God resists the proud, 1 *Pet.* v. 5, 6.

5. Nothing more pleasing to God than humility, *Mic.* vi. 8.

MEANS.

1. Oft think of thy natural vileness, *Job* xvii. 14; xxv. 6.

2. Of thy actual sins, *Psa.* xix. 12.

3. Of thy habitual lusts.

4. Think of what thou wantest more than of what thou hast, *Philip. iii. 12.*
5. Pray for humility.

1 JOHN iii. 4.

Sin is the transgression of the law.

I. WHAT law?

1. The natural law, *Rom. i. 32.*

Πᾶν τὸ παρὰ τὸν λόγον τὸν ὀρθόν, τοῦτο ἀμάρτημά ἐστι.—*Clem. Alex. [Pæd. i. 13. p. 158.]*

This appears

1. From civil laws made by heathens, *Rom. ii. 14.*
2. By their own conscience, *ver. 15.*

Ἔθηκεν ὁ θεὸς νόμον ἐν τῇ φύσει ἀγραφον.

Et hoc te cogit nosse lex intima in ipso tuo corde conscripta.—*Aug. [in Ps. lvii. tom. iv. p. 541, B.]*

2. Civil law, *Rom. xiii. 1. Tit. iii. 1. 1 Pet. ii. 13.*
3. Divine law. This is

1. Ceremonial,

Ἡ σωματικὴ τοῦ νόμου τήρησις.—*Basil. [de Spir. S. c. 21, tom. iii. p. 44, E.]*

2. Judicial.

3. Moral, contained in עֲשֶׂה וְאַל תַּעֲשֶׂה *Deut. iv. 13.* This is not abrogated.

1. Nowhere in Scripture.

2. It is confirmed, *Matt. v. 17; xix. 17, 18. Rom. iii. 31.*

3. It is plain, because this law was enacted before Christ was promised, *Matt. xix. 8.*

Περὶ μὲν τῶν γεγραμμένων, οὐδεμία ἐξουσία δέδοται καθόλου οὐδενὶ, [οὔτε ποιῆσαί τι τῶν κεκωλυμένων, οὔτε παραλεῖψαί τι τῶν προστεταγμένων.—*Basil. [Reg. brev. tract. Interrog. i. tom. ii. p. 414, D.]*

Peccatum est factum vel dictum vel concupitum aliquid contra æternam legem.—Aug. [contra Faust. xxii. 27. tom. viii. p. 378, F.]

II. What is it to *transgress the law*?

Ἀμαρτάνειν et ἄρᾳ a via et scopo aberrare.

Two ways *the law* is transgressed.

1. In respect of the matter and substance.

2. The manner of performance.

1. As to the principle, 1 *Tim.* i. 5.

2. Circumstances.

3. End, *Matt.* vi. 2.

III. What are the several differences and distinctions of *sin*?

1. Some are of

1. Omission, *Matt.* xxv. 42.

2. Commission.

2. Some are of the

1. Head and thoughts, *Gen.* vi. 5.

2. Heart, *Prov.* ii. 14. *Rom.* vii. 22.

3. Mouth, *Matt.* xii. 36.

4. Hands, *Isa.* i. 15.

3. Some small, others great. There is a difference, *John* xix. 11. No *sin* little in itself.

1. But the least *sin*

1. Transgresseth the *law*.

2. Offends God.

3. Defiles the soul.

4. Deserveth hell.

5. Is unpardonable without Christ.

6. Will be called into question at the last day.

7. Will help to aggravate thy torments.

2. Some are great and crying sins, *Gen.* iv. 10. *Jam.* v. 4.

Great sins they are that are done

1. Against God, 1 *Sam.* ii. 25. *Ps.* li. 4.

2. Christ; as, Augustine of Julian, *Pejus de peccato pœnituit quam peccavit.*

3. Light, *John* iii. 19.

4. Conscience, *Rom.* ii. 15.

5. The Spirit, *Matt.* xii. 31, 32.

Hoc est duritia cordis usque ad finem hujus vitæ.—

Aug. [Ep. 185. tom. ii. p. 662, F.]

Perseverantia in nequitia et in malignitate, cum desperatione indulgentiæ Dei.—Aug. [in Ep. ad Rom. tom. iii. P. 2. p. 939, E.] [cf. Aug. Serm. lxxi. tom. v.]

He that sees the works of Christ, done by the Spirit, and yet saith they are not done by God, or the Son of God, but Beelzebub, sins against the Holy Ghost.

Ἀγνούμενος αὐτοῦ τὴν θεότητα.—Athanas.

But you know the Spirit, though you do not know me.

Διὰ δὲ τοῦτο ἀσύγνωστος ὑμῶν ἔσται ἡ βλασφημία.—

Chrysost. [in Mat. Hom. xli. tom. vii. p. 449, A.]

Ὅτι τοῦτο γνωριμὸν ὑμῶν ἐστὶ καὶ πρὸς τὰ δῆλα ἀναισχυντεῖτε—Id. [ibid. C.]

This sin is irremissible.

Qui manifeste intelligens opera Dei, quum de virtute negare non possit, eadem stimulatus invidia, calumniatur, et Christum Deique verbum et opera Spiritus Sancti dicit esse Beelzebub: isti non dimittetur neque in præsenti sæculo, neque in futuro.—Hieron. [in Mat. xii. 32. tom. vii. p. 81, D.]

6. Vows and resolutions.

7. Mercies, *Matt. xi. 23. Gen. xxxix. 8, 9.*

8. Sins greatly delighted in.

Tria sunt quibus impletur peccatum, suggestionem, delectationem et consensione.—Aug. [de Serm. Dom. i. 12. tom. iii. p. 2. p. 179, C.]

9. Sins committed under the pretence of holiness.

Simulata sanctitas est duplex iniquitas.

10. Sins frequently committed are great sins, *Ps. lxxviii. 40.*

Tales consuetudine maligna pressi, tanquam sepulti sunt. Sed quid dicam, Fratres? Ita sepulti, ut de Lazaro dictum est, Jam putet.—Aug. [Serm. xcvi. tom. v. p. 519, F.]

INQUIRY.

Whether is there now, or ever was, any one good man, besides Christ, perfectly void of *sin*?

No: as appears,

1. From Scripture, *Gal.* iii. 22.

1. 1 *Kings* viii. 46. 2 *Chron.* vi. 36.

2. *Eccles.* vii. 20.

3. *Jam.* iii. 2.

4. 1 *John* i. 8, 10.

“Who” then “can say, I have made my heart clean, I am pure from my *sin*? *Prov.* xx. 9.

2. From reason: for,

1. In Adam the whole human nature was corrupted, *Rom.* v. 12.

2. The very graces and duties of the best of saints are imperfect, and so far sinful.

Omnis humana justitia injustitia esse convincitur, si districte judicetur.—*Greg.* [*Moral.* ix. 18. tom. i. p. 301, D.]

Virtue is here so imperfect *ut ad ejus perfectionem pertineat etiam ipsius imperfectionis* [*et in veritate*] *cognitio* [*et in humilitate confessio*].—*Aug.* [*contra Ep. Pelag.* iii. 19. tom. x. p. 460, A.]

Virtus est charitas. Hæc in aliis major, in aliis minor, in aliis nulla est. Plenissima vero [*quæ jam non possit augeri, quamdiu hic homo vivit, est*] *in nemine.*—*Aug.* [*Ep.* clxvii. tom. ii. p. 600, C.]

Peccatum est, cum vel non est charitas quæ esse debet vel minor est quam debet.—*Id.* [*de Perfect. Just.* c. vi. tom. x. p. 172, F.]

Quod minus est quam debet ex vitio est.—*Id.*

3. Antiquity and experience of all ages. Justin calls Christ, Τὸν μόνον ἄμωμον καὶ δίκαιον ἄνθρωπον. —*Justin M.* [*Dialog. cum Tryph.* c. 17.]

Μόνος γὰρ ἀναμάρτητος αὐτὸς ὁ λόγος.—*Clem. Alex.* [*Pæd.* iii. 12. p. 307.]

Nemo sine peccato: negare hoc sacrilegium est.—*Ambros.* [*in Ps.* cxviii. tom. i. p. 1254, C.]

USE.

1. See what cause we have all to be humbled, not proud.
2. See what cause we have to bless God for Christ.
3. Repent of sin, 1 *John* i. 9.
4. Lay hold upon Christ for its pardon.
5. Endeavour to avoid it as much as you can.

What means must we use?

1. Act faith in Christ, *Prov.* xv. 8; xxi. 4. *Isa.* i. 11, 12; lxvi. 3.
2. Get thy conscience rightly informed of thy duty out of the Scriptures, *Rom.* xiv. 2, 3.
3. Live always as under God's eye.
4. Be much in prayer with God.
5. Give thyself to meditation.
 1. Upon the effects of sin in the world, and upon thyself in particular, *Ps.* cvii. 17. *Lam.* v. 16.
 2. Upon the death of Christ.
 3. Upon the account thou must, ere long, give at the judgment-seat of Christ, 2 *Cor.* v. 10.

What motives may we use to prevail with ourselves and others to forsake *sin*?

1. Consider the properties of God, that He is
 1. A good and gracious, *Hos.* iii. 5. *Ps.* cxxx. 4.
 2. A great and glorious, God, *Jer.* x. 6, 7.
 3. A just and righteous, *Isa.* xlv. 21.
 4. A wise and understanding, *Luke* xvi. 15.
 5. A powerful and almighty, *Matt.* x. 28.
 6. A pure and holy, God, *Hab.* i. 13. *Lev.* xi. 44.
2. Consider the death of Christ, that
 1. Christ died for *sin*, *Isa.* liii. 4, 5.
 2. God punished *sin* upon His own Son, *Isa.* liii. 6.
 3. Christ hath purchased for us a way whereby to be freed from *sin*; and therefore died for *sin* that we might not live in it, *Acts* iii. 26. *Tit.* ii. 14.
3. Consider the odiousness of *sin* in itself; it is,
 1. Our shame, *Ezra* ix. 6. *Ezek.* xliii. 10.
 2. Our folly, *Ps.* xciv. 8.
 3. Our defilement, *Jam.* i. 21. *Matt.* xv. 20.

4. Our slavery, *Rom.* vi. 20 ; viii. 21.

Plato [*Alcib.* i. § 61.] called it, Δουλοπρεπές ἡ κακία, ἐλευθεροπρεπές δὲ ἡ ἀρετή.

5. Our sickness, *Isa.* i. 5, 6.

Ὑπερ ἁμαρτίας κλαῖε, αὕτη ἀρρώστια ψυχῆς.—*Basil.* [*Hom. in Mart. Jul.* c. 9. tom. ii. p. 42, D.]

6. Our death, *Rom.* vii. 24 ; viii. 6. *Eph.* ii. 1.

Αὕτη θανάτος ἐστὶ τῆς ἀθανάτου.—*Basil.* [*Ibid.*]

7. Our imitation of Satan, 1 *John* iii. 8. *John* viii. 44.

8. Our alienation from God, *Isa.* lix. 2.

Peccatum est medium separans.—*Aug.* [cf. *Aug. Civ. D.* x. 22. tom. vii. p. 257, C. *Non nisi peccatis homines separantur a Deo.*]

4. Consider your vows and promises unto God, *Eccles.* v. 4.

1. In baptism, *Deut.* xxvi. 17, 18.

2. The Lord's Supper.

3. In sickness and afflictions, *Ex.* viii. 8, 15.

5. Consider how many engagements God hath laid upon you to forsake *sin*.

1. He made you rational creatures, and upright.

2. He continues your lives to you.

Plutarch calls this life, Χρόνον πρὸς ἐπανόρθωσιν. [Τὸν θεὸν δὲ εἰκὼς, ἥς ἂν ἐφάπτηται τῇ δίκῃ ψυχῆς νοσοῦσης, τά τε πάθη διορθᾶν, εἶπη τι καμπτόμενα πρὸς μετάνοιαν ἐνδίδωσι, καὶ χρόνον γε πρὸς ἐπανόρθωσιν οἷς οὐκ ἄκρατος οὐδὲ ἄτρεπτος ἡ κακία πέφυκε, προσιζάνειν.—*Plut. de his qui sero.* &c. tom. ii. p. 551, D.]

3. He sent His Son to die for you.

4. He entrusteth His ordinances with you, *Jer.* vii. 13, 25.

5. He hath sent me, at this time, to call you from your sins, *Ezek.* xxxiii. 11.

6. Consider the prayers you make to God.

1. That He would pardon *sin*. How so, if you do not forsake it?

2. That He would subdue it. So that you mock God unless you labour against it.

7. *Sin* is the fountain of all evil.

1. Temporal, *Lam.* i. 5 ; v. 16. *Psa.* cvii. 17.

2. Spiritual.

8. Consider God's threatenings against sin and sinners.

1. *Prov.* i. 24.2. *Mal.* ii. 2.3. *Job* xviii. 5, 8, 11, 12.4. *Ezek.* vi. 12. *Amos* ix. 1-10.*Peccatum sive hinc sive inde trahat opus est diaboli.*—*Aug.*

9. Consider God's punishments against sinners: Cain, Pharaoh, Sodom and Gomorrah, Nadab and Abihu, Korah, Dathan and Abiram, Ahithophel, Jeroboam, Judas, &c. which is,

1. Certain, *Num.* xxiii. 19.2. Sudden, *Prov.* i. 27; vi. 15. *Num.* xvi. 31, 32.

3. Great, according to His threatenings.

4. Remediless, *Prov.* xxix. 1.*Quest.* But do not sinners live pleasantly? It is true; but they have no reason to brag of their impunity, for,

1. The longer it is before their punishment comes, the greater it will be when it does come.

2. God punishes them whilst He spares them.

Maxima peccantium pœna est peccasse—*Sen.*
[*Ep.* 97.]

So that they carry their punishment along with them.

3. The time of their impunity, in comparison of eternity, is nothing.

Ἐπεὶ τοῖς γε θεοῖς πᾶν ἀνθρωπίνου βίου διάστημα τὸ μηδὲν ἐστὶ.—*Plut.* [*de his qui sero*, &c., tom. ii. p. 554, D.]

4. God reserves them for the last judgment.

Ἀγωνίζεται γὰρ ὥσπερ ἀθλητῆς κατὰ τὸν βίον· ὅταν δὲ διαγωνίσηται, τότε τυγχάνει τῶν προσηκόντων.—*Plut.*
[*Ibid.* p. 561, A.]

10. Judgment.

1. Particular, *Eccles.* xii. 7. *Heb.* ix. 27.

2. General.

1. The certainty of it.

1. From the voice of conscience, *Acts* xxiv. 25.

2. The word of God, *Eccles.* xii. 14. *Rom.* xiv. 10.
2 *Cor.* v. 10.
3. The dictates of reason.
2. The strictness of it.
 1. The strictness of *the law* we shall be judged by, *Jam.* ii. 12.
 2. The strictness of the Judge we shall be brought before.
 3. The strictness of the proceedings of the Judge, according to the law, before whom we must answer,
 1. For all our actions, 2 *Cor.* v. 10.
 2. Words, *Matt.* xii. 36.
 3. Thoughts, *Rom.* ii. 16.
 4. Talents, *Matt.* xxv. 26, 30.
 1. Life.
 2. Health.
 3. Estates.
 4. Opportunities and ordinances.
 5. Afflictions.
 4. The uncertainty of the time, *Matt.* xxiv. 36.
11. Hell, where the soul that dies in sin is,
 1. Deprived of all happiness, *Matt.* xxv. 41.
 2. Engulfed in all misery.
Which misery shall be,
 1. Real.
 2. Universal.
 1. In body, *Rev.* xxi. 8. *Matt.* xxii. 13.
 2. Soul.
 1. Understanding and its apprehensions, where the soul shall see,
 1. The greatness of that God he hath offended, 2 *Thess.* i. 9.
 2. The holiness of that law he hath transgressed.
 3. The preciousness of that soul he hath destroyed, *Matt.* xvi. 26.
 4. The dreadfulfulness of those torments he hath deserved.

2. The will and its affections.
 1. Of fear, *Heb.* x. 31.
 2. Anger.
 3. Grief.
 4. Despair.
 3. The conscience and its conclusions, which will rack thee,
 1. For neglecting so many duties as were commanded.
 2. For committing so many sins as were forbidden.
 3. Continual.
 4. Eternal, *Matt.* xxv. 41, 46. *Mark* ix. 43. *2 Thess.* i. 9. *Jude* 6.
 12. Heaven, which consists
 1. In a freedom from all misery.
 1. Temptations, *1 Pet.* v. 8.
 2. Corruptions, *Rom.* vii. 24.
 3. Afflictions, *Rev.* xxi. 4.
 2. In a confluence of all happiness,
 1. To our bodies, *Philip.* iii. 21. *Matt.* xvii. 2. *1 Cor.* xv. 41, 42, 43. *Job* xix. 25.
 2. To our souls, where we shall
 1. Perfectly know God, *1 Cor.* xiii. 12. *John* xvii. 3, 4. *1 John* iii. 2.
 2. Perfectly choose Him.
 3. Perfectly love Him.
 4. Perfectly rejoice in Him.
- So that our happiness shall be,
1. Real,
 2. Unmixed,
 3. Eternal.

Plato saith [*Theæt.* § 84], that blessedness is,

Ὁμοίωσις θεῷ κατὰ τὸ δυνατόν.

Ubi nulla adversitas turbat, nulla necessitas angustat, nulla molestia inquietat, sed perennis lætitia regnat.—*Aug.*

Quicquid boni est ibi est, quicquid mali est, ibi nusquam est.
—*Ibid.*

[Καὶ τοὺς μὲν τὸ ἄφραστον φῶς διαδέζεται, καὶ ἡ τῆς ἁγίας, καὶ βασιλικῆς θεωρία τριάδος ἐλλαμπούσης τρανώτερόν τε καὶ καθαρώτερον, καὶ ὅλης ὅλης νοῦ μιγνυμένης], ἣν δὴ καὶ μόνην μάλιστα βασιλείαν οὐρανῶν ἐγὼ τίθεμαι.—*Greg. Naz. [Or. xvi. tom. i. p. 306, A.]*

1 JOHN iii. 9.

Whosoever is born of God doth not commit sin.

Ἀμαρτίαν οὐ ποιεῖ.

I. IT is the great privilege of some persons to be *born of God*.

1. What is it to be *born*?

There is a twofold birth, old and new; in which last, for the opening of it, consider,

1. We are conceived by the Spirit, *John* iii. 3. *Rom.* viii. 15.

2. The seed, or means, is the word, *Jam.* i. 18. *Rom.* x. 17.

3. This birth is with pains and sorrow.

4. But hereby we have a new principle of life put into us, *Ezek.* xxxvi. 26.

5. We are *born* into another world.

6. Have other relations.

7. Become new creatures, and have (2 *Cor.* v. 17).

1. New understandings.

2. New wills.

3. New desires and affections.

2. In what sense are we *born of God*?

1. Not *natura*, as Christ;

2. But *gratia*; because it is God, who of His mercy infuseth this new life into us by His Spirit, *Eph.* ii. 10.

3. What a privilege is it to be *born of God*! 1 *John* iii. 2.
1 *Sam.* xviii. 23.

1. God, as their Father, will love them.
 2. Protect them, *Isa.* xli. 14.
 3. Provide for them, *Luke* xv. 17, 18.
 4. Pardon their miscarriages, *Luke* xv. 18.
 5. Order all things for their good, *Rom.* viii. 28.
 6. Supply them with grace necessary here.
 7. And give them an inheritance hereafter.
4. How may we know whether we be *born of God* or no?
1. By our bearing His image, being like to Him, *Eph.* iv. 24. 1 *Pet.* i. 14, 15.
 1. In knowledge.
 2. Righteousness, *Eph.* iv. 24.
 3. Mercy, *Matt.* v. 48. *Luke* vi. 36.
 4. Love to all, *Matt.* v. 44.
 5. Intending His glory in all, 1 *Cor.* x. 31.
 2. By our honouring Him, *Mal.* i. 6.
 3. By fearing Him, 1 *Pet.* i. 17.
 4. By desiring His favour, *Psa.* iv. 8.
 5. By delighting in His presence, *John* viii. 47.
 6. By patient submitting to His fatherly chastisements, *Heb.* xii. 6, 7.
 7. By being of a more heavenly spirit than the men of this world, *Prov.* xvii. 27.
 8. By not committing sin.

II. He that is thus *born of God* doth not commit sin, 1 *John* v. 18.

In what sense do they *not commit sin*?

1. Negatively.
 1. Not as if they had no relics of sin in them.
 2. Not as if they did not sometimes fall into sin.
2. Positively. He doth not sin.
 1. Not without reluctancy, *Rom.* vii. 15.
 2. Not with desire, *Prov.* xi. 23.
 3. Not with delight, *Prov.* ii. 14. *Matt.* xxvi. 75. *Psa.* li. 8.
 4. Not without shame, *Jer.* vi. 15. *Ezra* ix. 6. *Luke* xviii. 13.
 5. Not with a resolution to it, *Jer.* ii. 25; xliv. 16. *Psa.* xvii. 3. *Josh.* xxiv. 15.

6. Not without temptation, 1 *Chron.* xxi. 1. 1 *Sam.* xxv. 32, 33.
7. Not always, as a sinner, who doth not only sin, but only sins, *Prov.* xv. 8; xxi. 27.
8. Not with any allowance of themselves in it.

USE.

1. Examine whether ye be the sons of God.
2. Manifest yourselves to be so, by not committing sin.

Considering,

1. How gracious a God it offends.
2. How holy a law it breaks.
3. How precious a soul it defiles.
4. How many mercies it deprives you of.
5. How many curses it brings on you.
6. How much our Saviour hath suffered for it.
7. How much you must suffer too.

MEANS.

1. Live as under the eye of God.
2. Keep your heart.
3. Avoid the occasions of it.
4. Often think of death and judgment.

1 JOHN iii. 14.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

I. CONVERSION is a passing from death to life.

1. The state of sin is a state of death, *Eph.* ii. 1. *Col.* ii. 13.
 1. Death is a separation of the soul and body, sin of the soul and God, *Isa.* lix. 2.
 2. The dead know nothing, 1 *Cor.* ii. 14.

3. Are sensible of nothing.
 4. Desire nothing, *Job* xxi. 14.
 5. Enjoy nothing, *Job* xxi. 15.
 6. Can act nothing, *John* xv. 5.
 7. Good for nothing, nor accepted by any, *Ps.* x. 3.
 8. The longer a man is dead, the worse he is; so is it with the dead in sin.
2. How is conversion a *passing from death to life*?
1. In *passing from death to life* there is a reunion of a principle of life before separated. So here.
 2. It can be effected only by the power of God, *Eph.* ii. 1.

USE.

1. See how many are dead, *Ex.* xii. 30.
 2. Consider your misery if you be not converted.
 1. You are dead in sin.
 2. Unless you *pass from death to life*, you must pass from life to eternal death.
 3. Labour to hate and avoid sin, the cause of this *death*, *Rom.* vi. 23.
 4. Do what you can to be translated from it.
 5. Examine yourselves.
- II. True *love to the brethren* is a true sign of conversion.
1. What are the *brethren* we should *love*?
 1. The godly.
 2. Because godly, 1 *Pet.* ii. 17.
 3. All the godly, 1 *Pet.* ii. 17. *Jam.* ii. 2, 5.
 4. The more godly they are the more we should love them.
 2. How *love* them?
 1. Really to wish well to them.
 2. Delight in their company, *Ps.* cxix. 63.
 3. Desire and rejoice in their graces, *John* iii. 30.
 4. Do as much good as may be to their souls and bodies, *Gal.* vi. 10.
 5. Not be ashamed of the meanest of them, though in times of persecution, *Mark* viii. 38.

USE. *Love the brethren.*

Consider,

1. How wise, *Ps.* cxi. 10.

2. How good, 1 *Pet.* i. 15, 16.
3. How rich,
 1. In grace in possession, *Jam.* ii. 5.
 2. In glory in reversion.
4. How honourable,
 1. In their relations,
 2. Retinue, *Heb.* i. 14. *Ps.* xci. 11.
 3. Employment,
 4. Free admittance, *Eph.* v. 2. *Heb.* iv. 16.
 5. Habitation, *John* xiv. 2, 3.
5. How useful they are.

1 JOHN iv. 13.

Hereby know we that we dwell in Him, and He in us, &c.

A BELIEVER *dwells* in God, and hath God dwelling in him.

To open the nature of this mystery, our union with Christ, consider,

I. How the Holy Ghost calls it.

II. What it is compared to.

1. The union of man and wife.
2. Nourishment and body.
3. The body and branches of a tree.
4. Head and members.

III. How *we dwell in Him, and He in us.*

1. Not corporally, but mystically.
2. Not imaginarily, but truly.
3. Not openly, but invisibly.
4. Not for a time, but for ever.

IV. How is this union wrought?

1. On God's side, by His Spirit.
2. On our side.

1. By repentance, or coming out of sin.

2. By faith.

V. What are the privileges and happiness of a believer from this union?

1. His sins are pardoned, because he hath already in Christ satisfied the law.

2. His person justified; Christ's righteousness being laid upon him, as well as his sins on Christ.

3. His corruptions mortified, *Gal.* v. 24; and his heart renewed, *2 Cor.* v. 17.

4. They have angels to guard them, *Ps.* xci. 11. *Heb.* i. 14. *2 Kings* vi. 17.

5. God will be with them in all dangers, *Isa.* xli. 10; xliii. 2; and deliver them out of all danger, *Ps.* xci. 1, 2, 3, 6.

6. All things shall work together for their good, *Rom.* viii. 28.

7. God will be their God, *Jer.* xxxi. 33. *Heb.* viii. 10.

Which is, *Κεφάλαιον τῶν ἀγαθῶν.*—*Chrys.*

USE.

1. Information.

2. Exhortation.

1. To such as dwell in God, live up to yourselves.

2. To such as do not endeavour to get into Him.

3. Examination.

1 JOHN iv. 13.

Because He hath given us of His Spirit.

WHAT the *Spirit* doth.

I. Enlightens.

II. Convinces *ἑλέγξει τὸν κόσμον*, *John* xvi. 8.

1. What is it to convince?

1. To enlighten our minds to perceive the truth.
 2. To force our assent to it.
 2. Of what doth he convince? *John* xvi. 8.
 1. Of sin, *John* xvi. 9.
 1. In general.
 1. Its sinfulness.
 1. In that it transgresseth so holy a law, 1 *John* iii. 4.
 2. Deserves so great punishments, *Rom.* vi. 23.
 2. Our own guilt of it.
 1. Of original, *Ps.* li. 5.
 2. Actual sins, with their several aggravations.
 3. Our own defilement with it, *Rom.* vii. 18.
 2. Unbelief in particular.
 1. The greatness of it in itself.
 1. Derogating from the veracity of God, *Rom.* iv. 20.
 2. Injurious to the merits of Christ.
 2. In reference to other sins.
 1. It is the root of other sins, *Heb.* xi. 6.
 2. It makes others incurable, *John* iii. 18.
 2. Of righteousness, *John* xvi. 10.
 1. What righteousness? Christ's.
 1. Of His person, as it was in Him, *John* viii. 46. 1 *Pet.* ii. 22.
 2. Of His office, as imputed unto us, 2 *Cor.* v. 21.
 2. The ground of it.
 1. His ascension to heaven, *John* xvi. 10.
 2. Continuance with the Father, *John* xvi. 10.
 3. Judgment and power of Christ, being, *Acts* ii. 36.
 1. Lord, as appears, *Matt.* xxviii. 18.
 1. In the conquest He had over Satan, *Col.* ii. 15.
 2. His condemning of the wicked.
 3. His drawing sinners to Himself, *John* xii. 31, 32.
 2. Christ, *John* xx. 31.
- III. He sanctifies, 1 *Cor.* vi. 11. *Rom.* viii. 11, 13.
 1. The understanding, *Eph.* v. 8.
 1. Sanctified knowledge is practical, *Jam.* iii. 17. 1 *John* ii. 3, 4.
 2. Heart-humbling, *Job* xlii. 5, 6.

3. Experimental, *Ps.* xxxiv. 8. 1 *Pet.* ii. 3.
4. Communicative of itself, *Prov.* xv. 7. *Ps.* li. 13.
5. Growing, 2 *Pet.* iii. 18. *Col.* i. 10.
2. The will.
 1. So as always to follow the ultimate dictates of the practical enlightened understanding, *Rom.* vii. 15.
 2. So as to choose God as the chiefest good, that is, above all things, *Ps.* lxxiii. 25.
 3. So as to refuse sin as the greatest evil, that is, before all things.
3. The affections.
 1. Placing them all upon their proper objects ;
 2. And that in their right manner.
 3. Fixing them in that manner upon those objects, and so converting them into graces.
4. Actions ; so as,
 1. To endeavour constantly to avoid and subdue sin.
 2. To do what God commands, *Acts* ix. 6.
 3. To obey God and respect the commands, 1 *Pet.* i. 2.
 4. To delight ourselves in the way of His commands, *Isa.* lviii. 13. *Ps.* xl. 8.
 5. To aim still at the glory of God, 1 *Cor.* x. 31.

USE.

1. Examine yourselves by these things.
2. Labour after this sanctification.
 1. Consider its excellencies, *Prov.* xii. 26.
 1. It is peculiar to the rational creature.
Hæc [religio] est hominis atque mutorum vel præcipua, vel sola distantia.—Lactant. [de Ira Dei, c. 7.]
 2. It is the image of God, *Eph.* iv. 24. 1 *Pet.* i. 15, 16.
 3. Our glory in heaven, *Eph.* v. 27.
2. Its necessity.
 1. To our communion with God, 1 *John* i. 6.
 2. To solid peace, *Isa.* xlvi. 22.
 3. To our advancing God's glory here, *Matt.* v. 16.
 4. To our being advanced to His glory hereafter, *Heb.* xii. 14.

USE.

1. Information.
2. Exhortation.
 1. Live up to this knowledge, like such as have God dwelling in them.
 1. Do not displease Him.
 2. Make Him always of your counsel.
 2. Live like those that dwell in God,
 1. By trusting on Him.
 2. Rejoicing in Him.
 3. Keeping up your communion with Him.
 3. Get this privilege of being united to God in Christ.
3. Examination.

DOCTRINE.

God's giving of His Spirit to us is a certain sign of His dwelling in us, and we in Him.

1. What is meant by the *Spirit*?

The word *Spirit* is attributed to God,

 1. Essentially, *οὐσιωδῶς*, *John* iv. 24. *Heb.* ix. 14.
 2. Personally, *ὑποστατικῶς*, to the Holy Ghost.
 1. Properly, as breathed from the Father and Son, *John* xiv. 26; xv. 26. *Acts* v. 3, 4.
 2. Figuratively, or metonymically, for the effects and fruits of the Spirit, *Luke* i. 15; xi. 13. *Acts* vii. 55.
2. How may we know whether we have the *Spirit* or no?
 1. It is an enlightening Spirit, *John* xiv. 26; xvi. 13. *1 Cor.* ii. 14.
 1. Concerning God, *Jer.* xxxi. 34.
 1. His power.
 2. Sovereignty.
 3. Justice.
 4. Mercy.
 2. Christ, *1 Cor.* ii. 2. *John* xvii. 3.
 1. His person, *Isa.* vii. 14.
 2. Offices.
 1. King, *Matt.* xxviii. 18.
 2. Prophet, *Deut.* xviii. 15. *Acts* iii. 22.
 3. Priest, *Heb.* v. 5, 6.

1. Satisfying, *Eph.* v. 2. 1 *Tim.* ii. 6.
2. Interceding for us, *Heb.* ix. 24, 25.
3. Concerning good, *Isa.* v. 20.
 1. The chiefest good, *Luke* xviii. 19.
 2. Inferior goods.
 1. *Honestum*.
 1. To God piety.
 2. To man equity.
 2. *Jucundum*, *Psa.* xvi. 11.
 3. *Utile*. What is profitable to the attainment of the chiefest good, *Matt.* xvi. 26.
4. Evil.
 1. Real : sin.
 1. As it is the transgression of the most righteous law, 1 *John* iii. 4.
 2. The provocation of the Most High God, *Jer.* xlv. 8.
 3. The pollution of a most precious soul, *Matt.* xv. 11.
 4. The occasion of Christ's most cruel passions, *Isa.* liii. 5.
 5. The sole cause of our most dreadful torments.
 2. Fancied afflictions.
 1. From whence they only come.
 2. How just it is they should come, *Lam.* iii. 39.
 3. How much good they may do when come, *Psa.* cxix. 71.

1 JOHN v. 7.

For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

I. THERE are Three Persons in the Godhead?

1. What is a Person?

Not known by nature, but Scripture.

In the Old Testament a plurality, אֱלֹהִים, *Gen.* i. 26; iii. 22; a Trinity, *Num.* vi. 23, 24, 25, 26. *Isa.* vi. 3. 2 *Sam.* xxiii. 2.

New Testament, *Matt.* iii. 16, 17; xxviii. 19. *Luke* i. 35. 2 *Cor.* xiii. 14.

A Person is a particular being, indivisible, reasonable, subsisting in itself, not having part of another, but by some incommunicable property distinct from all other things.

A Person in the Godhead is a *τρόπος υπάρξεως*, a manner of being in the Godhead, distinguished by some incommunicable properties.

USE.

1. Trust in His promises, and tremble at His threatenings, established by three witnesses, *Deut.* xix. 15. 2 *Cor.* xiii. 1.

2. Bless God for revealing this mystery, without which no salvation.

3. Apprehend and admire God as Three Persons in the Divine nature.

II. Each of these Three Persons is really and essentially God.

1. Really.

1. The Father, *Rom.* i. 7. *Eph.* iii. 14.

2. The Son, *Heb.* i. 8. *Rom.* ix. 5.

3. The Holy Ghost, *Acts* v. 3, 4.

2. Essentially, otherwise not really.

USE.

1. Stick fast in this faith.
2. Frame your lives according to it.

III. Though each of these Three Persons be really God, yet all Three are but One God, *Deut.* vi. 4. *Ex.* iii. 14. He is One Almighty, *Gen.* xvii. 1. *Rev.* xix. 6; and *unius effectus*, one *integræ et perfectæ in eodem ordine causæ esse non possunt*. So that what one doth the other could not do.

USE.

Acknowledge Three Persons, worship but One God, *John* x. 30; xvii. 22.

IV. Though these Three Persons are really but One God, yet are they as really distinct from one another, and that by notes.

1. Internal; which internal distinction is not in nature, but relation and order, each having His particular and proper relation to the other.
 1. The Father begets.
 2. The Son begotten.
 3. The Holy Ghost proceeding.
2. External, by their works, *ad extra creatio Patri, redemptio Filio, sanctificatio Spiritui Sancto. Missio Filii Patri, redemptio Filio, absolutio Spiritui Sancto.*

USE.

1. Hence learn how to make your applications to each Person.
2. Hence learn your duty to each Person.
 1. Love to the Person of the Father.
 2. Faith in the merits of the Son.
 3. Obedience to the motions of the Spirit.
3. And seeing God hath revealed this mystery to you.
 1. Receive it by faith, without being too curious to search into it.
 2. Live up to it, even as those who believe in and worship a Trinity in Unity, and Unity in Trinity.
 3. Long to come to heaven, where we shall have a perfect knowledge of it.

1 JOHN v. 21.

Little children keep yourselves from idols.

What is an *idol*?

Whatsoever creature we give divine worship to.

Worship twofold.

I. External, and so external idolatry.

1. Heathenish : Which began, *Gen.* iv. 26.

Serug. *Καὶ ἤρξατο εἰς ἀνθρώπους ἡ εἰδωλολατρεία.*—*Epiph.*

[*adv. Hær.* i. 6. I. tom. i. p. 7, D.]

Terah, an idol-maker.—[*Id. ibid.* p. 8, A.]

The Egyptians worshipped the sun, beasts, שְׂעִירִים

Lev. xvii. 7. Goats, fishes, *Ex.* xx. 4, 5.

2. Romish saints, eucharist, images.

This consisteth, *Ex.* xx. 5.

1. In making them.

2. Bowing to them, הִשְׁתַּחֲוֶה

3. Serving them, עָבַד

How appears it to be a sin ?

1. God forbids it.

2. It is the highest dishonour to God imaginable.

Obj. We do not worship the image, but God represented by it.

1. God cannot be represented, *Deut.* iv. 15. *Isa.* xl. 18, 19, 21, 22.

2. The sun representeth God more than an image.

3. God denies such worship to be terminated on Him, having forbidden it.

USE.

1. Bless God that you was not born amongst such idolaters.

2. Keep yourselves from it.

1. Get yourselves convinced of its sin and vanity.

2. Pray to God against it.

3. Be sure to perform external worship to God alone, *Psa.* xcv. 6.

II. Internal.

1. What *idols*?1. Carnal pleasures, *Philip*. iii. 19.2. Riches, *Col*. iii. 5. *Eph*. v. 5.

2. Who are guilty of this?

They that

1. Serve them, *Matt*. vi. 24.2. Love them, *Deut*. vi. 5. 2 *Tim*. iii. 4.3. Desire them, *Ps*. iv. 8; lxxiii. 25.4. Rejoice in them, *Philip*. iv. 4.5. Trust on them, *Prov*. iii. 5.3. Why *keep from* these *idols*?

1. It is as bad, or worse than the heathenish idolatry.

2. Robs God of His highest honour.

3. Keeps us from serving Him here.

4. From enjoying Him hereafter.

5. And throws us into eternal misery, where all these idols cannot help us, *Luke* xvi. 24.

USE.

Keep from these *idols*.

1. Meditate,

1. On the world's emptiness and God's fulness, *Ps*. xvi. 11.

2. The world's inconstancy, and God's constancy.

3. The world's brevity and God's eternity.

2. Pray to God to turn your hearts, *Ps*. cxix. 36.

3. Frequent the public ordinances, and be serious in them.

DE RITIBUS ECCLESIASTICIS.

ORATIO CANONICA ANTE SYNODUM.

PRECAMINI pro Christi Sancta Ecclesia Catholica, id est pro universo cœtu Christiani populi per orbem terrarum diffusi ac disseminati; specialiter vero pro Ecclesiis Angliæ, Scotiæ, et Hiberniæ: et in his præcipue pro excellentissima Regia Majestate clementissimo Domino nostro Carolo Secundo, Dei Gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ Rege, Fidei Defensore, et super omnes personas in omnibus causis tam ecclesiasticis quam civilibus infra regna et dominia sua supremo Governatore. Precamini etiam pro Serenissima Regina Catharina, nobilissimo Principe Jacobo Duce Eboracensi, reliquaque regia sobole illustrissima. Precamini etiam pro ministris divini verbi et sacramentorum, tam Archiepiscopis et Episcopis, specialiter pro reverendissimo in Christo patre Gulielmo divina providentia Archiepiscopo Cantuariensi, et pro reverendo admodum in Christo patre, Henrico divina permissione Episcopo Londinensi, quam pro cæteris pastoribus et curatis. Precamini etiam pro honoratissimis Regiæ Majestatis conciliariis, ac proceribus et magistratibus hujus regni universis; pro scholis omnibus, præsertim pro utraque hujus regni Academia, Catabrigiensi hac, Oxoniensi altera. Ut hi omnes et singuli in sua quisque vocatione ad Dei gloriam, populiq̃ ædificationem et rectam administrationem, officiis suis diligenter et fideliter perfungantur, memores, reddendæ olim rationis, cum ad Christi tribunal sistentur judicandi.

Precamini etiam pro populo et plebe hujus regni universa, ut in vera fide et sancto timore Dei, in humili erga Regem obedientia, et fraterna erga se invicem charitate vitam suam instituant. Postremo gratias et laudes Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita excesserunt, humiliter Deo supplicantes, ut per illius gratiam, vitam nostram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti resurgamus cum illis in die Jesu Christi ad cœlestem gloriam et vitam æternam, per eundem Dominum et Servatorem nostrum Jesum Christum, qui nos in hunc modum precari jussit.

Pater noster qui es in cœlis, sanctificetur nomen Tuum. Adveniat regnum Tuum. Fiat voluntas Tua sicut in cœlis ita et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo; Quia Tuum est regnum et potentia et gloria in secula. Amen.

1 CORINTHIOS xi. 16.

Si quis autem contentiosus esse videtur; nos talem consuetudinem non habemus, neque ecclesiæ Dei.

Quot, quantisque controversiis Ecclesia Anglicana hisce diebus exercitatur, quamque potentibus pariter ac infestis cingitur inimicis, omnes videmus quidem et moleste ferimus, sed non miramur, utpote pro comperto habentes, hoc constans fere ac perpetuum fuisse Ecclesiæ vere Christianæ ubicunque constitutæ fatum. Si omnes enim ecclesiasticas ab ipsis Apostolicis usque ad hæc nostra tempora deductas evolvamus historias, nullam inveniemus ætatem, qua Ecclesia Catholica vel ab hæreticis vel a schismaticis, vel ab utrisque simul non infestata fuit. Nimirum in Domini agro zizania juxta triticum ab inimico sata sunt, et usque ad

messem una crescent. Verumenimvero is est Domini nostri in agrum suum amor, ea Dei optimi maximi erga Ecclesiam suam benevolentia, ut triticum a zizaniis, Evangelicam doctrinam ab hæresi, aut a schismate disciplinam penitus suffocari nunquam permiserit. Ac proinde nihil est quod vereamur, ut Ecclesia nostra tot adversariorum impetus sustineat, cum ipsa a Deo omnipotenti sustentetur, tanquam purum sanumque Ecclesiæ suæ universæ membrum.

At vero quo purior, quo sanior, Deoque gratior est nostra Ecclesia, eo plures et atrociores inter homines adversarios habet, qui ultra citraque ei se totos opponunt, et si destruere non possunt, saltem perturbare conantur. Hinc enim Pontificii, illinc sectarii, et dictis eam et factis incessunt, carpunt, exagitant, omnes experiuntur machinas quibus nova sua dogmata ritusque nobis obtrudant, nostramque adeo Ecclesiam vel diruant prorsus vel corrumpant.

At nos interea Dei præsidio freti, ad universalem provocamus Ecclesiam, singula cujusque modi adversariorum tela, hoc uno sancti Apostoli clypeo excipientes, *nos talem non habemus consuetudinem, neque ecclesiæ Dei.* Nec quidem opus est aliud regeramus, cum hoc palmarium illud sit argumentum, quo omnes Ecclesiæ adversarii redarguantur, atque eo etiam nomine dignissimum, de quo hoc loco et tempore pauca disseramus.

Imprimis igitur annotare licet, inter eos qui Ecclesiam Corinthiacam recens fundatam sollicitabant, non defuisse, qui viros quidem capitibus velatis sive tectis, mulieres vero re-tectis sive non velatis, in publicis versari cœtibus oportere contendebant. Contra hunc ritum a nonnullis tunc temporis introduci cœptum, Apostolus in hoc undecimo capite Primæ ad eos Epistolæ, capite a primo usque ad hunc decimum sextum versiculum fuse disputat, et contrarium, quo viri quidem re-tectis, tectis autem capitibus mulieres Deum publice adorent, ubique observandum esse pluribus gravissimisque argumentis demonstrat. Primo enim argumentatur e testimonio divino, non quidem directe, sed per consequentiam, ex eo scilicet quod e sacris Scripturis constet, virum esse imaginem et gloriam Dei, et caput mulieris; mulierem vero gloriam esse viri, ex eo et propter eum conditam, adeoque viro inferiorem; unde in-

fert Apostolus, virum decere capite aperto esse quod tunc temporis eminentiæ erat signum, mulierem autem velamen, subjectionis indicium gestare, præsertim in sacris conventibus, ubi omnia decenter ac ordine fieri debent, quandoquidem ipse Deus peculiari modo per angelos suos præsens adest, ubi religiosus ipsi cultus exhibetur. Hoc argumentum late tractat, usque ad versiculum duodecesimum, et deinde alterum sumit a jure naturali, a communi hominum consensu et consuetudine. “Apud vos ipsos,” inquit, “judicate, num decorum sit mulierem non velatam Deum orare? Annon ipsa quidem natura vos doceat quod viro comatum esse dedecori sit? Contra mulieri comatum esse decori sit; nam coma pro velamine data est ei.” Ultimo autem in loco clarissimum suum certissimumque profert argumentum, his verbis conceptum, *si quis autem contentiosus esse videtur; nos talem non habemus consuetudinem, neque ecclesiæ Dei.*

Ac si dixisset Apostolus, Quod si quis adeo *contentiosus* est, ut hisce non victus rationibus adhuc contenderit, quod viro quidem tecto, mulieri autem nudo capite Deum orare liceat, unum adhuc superest argumentum, quo et ipse et omnes Christiani necesse habent se convictos fateri, hoc scilicet, quod *nos talem consuetudinem non habemus, neque ecclesiæ Dei*: sed apud nos, et apud omnes alias *Dei ecclesias*, contraria prorsus *consuetudo* obtinuit, qua viri quidem capita sua retegant, sua vero tegant mulieres quodcumque sacra Deo peragunt.

Hic verus est ac genuinus horum Apostoli verborum sensus, isque adeo perspicuus certusque, ut ampliori explicatione non indigeat. Veruntamen hoc unum adnotare liceat, verba illa οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ in nonnullis Græcis manuscriptis legi in numero singulari, οὐδὲ ἡ ἐκκλησία τοῦ θεοῦ. Sic etiam legit Syrus interpres, vertit enim ܐܠܗܝܬܐ ܕܥܝܠܡܐ ܕܡܝܬܐ, neque ecclesia Dei. Quæ ipsa etiam sunt verba Vulgatæ Latinæ versionis, eademque habentur apud D. Cyprianum, aliosque Patres Latinos. Sed sensus eodem redit. Nam ἡ ἐκκλησία, in singulari, universalem denotat, ex omnibus ecclesiis constantem: et αἱ ἐκκλησίαι, in plurali, ut indefinite positæ, omnes significant ecclesias, e quibus universalis constat. Utroque itaque modo ad universalem Ecclesiam hic appellatur, et argumentum ad illius consuetudinem ducitur.

De quo propterea S. Theodoretus, recte ait, 'Ἰκανὸς οὗτος ὁ λόγος ἐντρέψαι καὶ τοὺς λίαν ἐριστικούς. Sufficit hoc ad refellendos vel maxime contentiosos. Ostendit enim Apostolus non sibi soli hæc ita videri sed omnibus Dei ecclesiis. Adeo ut qui contra fecerit *πάσῃ τῇ ἐκκλησίᾳ* *Universæ Ecclesiæ* adversetur, ut Theophylactus, et ante eum Divus Chrysostomus in locum annotavit.

[In loc. tom. iii. p. 173, D.]

[Tom. ii. p. 188, E.]

[*πάσῃ τῇ οἰκουμένῃ*, tom. x. p. 235, D.]

Hæc Apostoli verba breviter sic explicata, luculentam nobis materiam præbent, ad differendum de recta ecclesiarum provincialium constitutione, et de optima ratione qua ecclesiasticæ quævis, præsertim de ritibus, controversiæ dirimantur. Enimvero per omnia usque a Christi passione secula quam plurimæ ecclesiæ provinciales in universo fere terrarum orbe constitutæ fuerunt, quæ omnes collectæ unam illam faciunt Ecclesiam, quam propterea Catholicam sive Universalem vulgo nuncupamus: Quæ scilicet ex universis ecclesiis, non iis tantummodo quæ uno eodemque temporis articulo existunt, sed quæ unquam extiterunt, computanda est.

Hæc porro omnes omnium seculorum ecclesiæ in necessariis fidei articulis semper consenserunt. Quantum autem ad ritus attinet, isti partim singularibus ecclesiis proprii fuerunt ac peculiare, partim vero omnibus communes. Ritus qui uni vel alteri ecclesiæ proprii sunt, ab eadem pro libitu abrogari possunt, vel retineri; et ab aliis etiam vel repudiari possunt, vel admitti. Adiaphororum enim naturam habent, atque ideo vim nullam obtinent, nisi quam ab ista recipiunt ecclesia, cujus autoritate sanciti sunt. Qui vero Ecclesiæ Universali, hoc est omnibus per omnes ætates ecclesiis, vel quod tantidem est, maximæ illarum parti semper communes fuere ritus, iidem a singulis etiamnum ecclesiis observari debent. Neque enim in singularis cujuscumque ecclesiæ potestate situm est, ritus ab Universali Ecclesia vel observatos rejicere, vel rejectos observare. Si qua horum alterutrum fecerit, schismatica est, a Christi corpore se disjungens. Ut quævis autem ecclesia recte constituatur, et ita ut verum sanumque Catholicæ membrum permaneat, necesse est, ut ad Catholicam sive Universalem, in omnibus quoad fieri potest, se conformet, et disciplinam ritusque illius æque ac doctrinam religiose complectatur. Quod ne temere a me dictum videatur, hisce argumentis confirmatum dabo.

Primum nobis argumentum suppeditant hæc ipsa Apostoli verba, quæ sub manibus habemus. Enimvero Corinthiaca provincialis erat ecclesia, in quam nonnulli novum quendam ritum invehere conati sunt, ut viri scilicet tectis, mulieres nudis capitibus Deum orarent. De qua re Apostolus certior factus, contra istum ritum hoc loco disputat, probatque eum nequaquam ab ista ecclesia admitti posse. Et ultimum præcipuumque argumentum suum ducit e consuetudine Ecclesiæ Universalis, ut ante observatum est, ex eo nimirum quod aliæ omnes ecclesiæ non talem, sed contrariam prorsus consuetudinem haberent, ut viri scilicet nudis, mulieres vero tectis capitibus adorarent. Quod *si quis inquit contentiosus esse videtur, nos talem consuetudinem non habemus, neque ecclesiæ Dei.* Nimirum ac si in hunc modum argumentaretur,

Quod contrarium est consuetudini ab aliis omnibus ecclesiis receptæ, non debet admitti a Corinthiaca.

Atqui hoc contrarium est consuetudini ab aliis omnibus ecclesiis receptæ.

Ergo, &c.

Quod si ecclesia Corinthiaca ad alias omnes ecclesias se accommodare, et earum consuetudines ritusque observare non teneretur, hoc Apostoli argumentum nullius ponderis aut momenti esset. Ex hac enim hypothese ritus iste admitti potuisset ab ecclesia Corinthiaca etiamsi contrarius esset consuetudini ab aliis omnibus ecclesiis receptæ: ideoque major propositio apertissime falsa esset. At vero Apostolum legitime argumentatum fuisse extra dubium est. In hisce enim conscribendis ipso Dei Spiritu, quæ summa est ratio, concitatus erat. Adeo ut neque in ipso argumento neque in argumentandi modo vel fallere posset vel falli. Ac proinde summa etiam ratio postulat, ut unaquæque talis, qualis erat Corinthiaca, provincialis scilicet ecclesia, omnium aliarum sive Ecclesiæ Universalis consuetudines accurate observet. Si qua enim eas non observat, hoc ipso infallibili argumento gravissimi erroris schismatisque vincatur. Neque possibile est, ut sese quovis prætextu defendat. Cum ipse enim Deus hoc argumentum Apostolo suo dictaverit, necessario

etiam exinde sequitur, ipsius Dei voluntatem esse, ut singulæ ecclesiæ provinciales Universali conformes sint; Atque etiam ut hunc argumentandi modum ab ipso edoctum ad determinandas Ecclesiæ controversias semper adhibeamus. Hoc itaque primum sit nostrum argumentum, ab ipso Apostolico seu divino potius argumentandi modo assumptum.

Deinde ad rectam provincialis cujuslibet ecclesiæ constitutionem, necessarium esse, ut Ecclesiæ Universæ disciplina ac ritus ab eadem observentur, constat ex ipsa Ecclesiæ natura ac notione. Ecclesia enim generatim sic dicta, una est permagna hominum ubicunque terrarum Christi fidem profitentium societas aut congregatio, cujus, singulæ provinciales ecclesiæ totidem sunt partes sive membra. In omnibus autem hujusmodi societatibus qualis est Ecclesia, pars omnis toti suo congrua, et pars minor majori consentanea esse debet. Hoc ratio suadet. Hoc jus naturale edicit. Hoc communis hominum consensus necessarium esse statuit. Adeo ut si quid a majori, multo magis quod a maxima cujusvis societatis parte constituitur, eodem pars reliqua constringatur, illudque observare necesse habeat, si membrum manere et privilegiis istius societatis gaudere velit. Quod cum in omnibus cujuscunque generis societatibus valeat, multo magis in Ecclesia valere debet, quam omnium ordinatissimam esse decet.

Secundum hæc magni hujusce corporis, quæ Ecclesia Universalis dicitur, caput est ipse Christus, qui spiritum suum in omnia illius membra æqualiter diffundit. Hanc Ecclesiæ ideam sive notionem sanctus Apostolus in Epistola ad Ephesios alibique passim explicat. Cum ipse itaque Christi spiritus in omnia corporis ipsius membra, quæ provinciales dicuntur ecclesiæ, diffundatur, eaque ducat, et gubernet, quicquid ab omnibus hisce membris peragitur, ipsi Sancto Spiritui jure acceptum referatur. Quamvis enim singula membra aliquid fortasse humanum pati possint, quod tamen omnia conjunctim semperque fecerunt, aliunde proficisci non potuit, quam a communi, ut ita loquar omnium principio a divino nimirum Spiritu, quo omnia communiter acta sunt: Ac proinde non potest non necessarium esse a singulis etiamnum membris sive ecclesiis provincialibus observatu. Quic-

quid enim a Spiritu Sancto procedit, eo ipso nomine sanctum est, et necessario ab omnibus observandum.

Et præterea quaecunque ecclesia singularis hujusmodi communes Universæ ritus non observat, eo se eodem, quo universa, spiritu non duci, adeoque verum sanumque illius membrum non esse prodit. Inter omnes autem constat, quod ad rectam ecclesiæ cujuscumque provincialis constitutionem, ante omnia necessarium sit, ut verum sanumque Universalis Ecclesiæ membrum fiat, ac propterea non potest etiam non necessarium esse, ut communes illius ritus exquiret.

Tertium in hac causa argumentum petimus ex Apostolica institutione omnium istiusmodi rituum, qui ab Universali Ecclesia observati sunt. Quicquid enim Apostoli in prima Ecclesiarum institutione, illis observandum tradiderunt, ad rectam earum constitutionem necessarium esse extra dubium est. Alioquin enim aliquid superfluum ab iis institutum fuisset: Quod in Apostolos cadere non potuit, utpote qui nihil in Ecclesia instituerint, nisi quod divinitus sibi commissum habuerunt. Quod cum omnibus Christianis persuasum sit, de nihilo inter eos magis convenit, quam Apostolicam ecclesiarum constitutionem, normam esse et regulam secundum quam singulæ hisce etiam diebus ecclesiæ constituendæ sunt. Adeo ut nulla ecclesiæ cujusvis constitutio recta dicatur, nisi quæ illi ad amussim quadrat. Ex hoc autem concessa sequitur, quod nulla ecclesia singularis recte constituta dicatur, nisi omnes Ecclesiæ Universalis ritus ab eadem observentur. Quicumque enim ritus ab Universali per omnes ætates Ecclesia observati sunt, aliter quam ab Apostolis institui non poterant. Quonam enim pacto possibile cuipiam videatur, ut omnes ecclesiæ longe lateque per universum terrarum orbem dispersæ, in eosdem ubique ritus conspirarent, nisi eos una cum fide ab Apostolis traditos accepissent.

Constat sane Apostolos omnes fere regiones peragrasse et ecclesias in illis constituisse singulis. Constat eos omnes eodem spiritu ductos fuisse: Constat denique eos uniformitati in omnibus ecclesiis studuisse: ac propterea mirum nemini videatur, quod illi eosdem ubique ritus instituerint: mirum potius fuisset, si aliter fecissent. Quod si generales

hujusmodi ritus ab ipsis Apostolis non instituti fuerint, unde in omnes ubique ecclesias tanto locorum intervallo a se invicem disjunctas manare poterant? A generalibus conciliis? Id enim unum dicendum restat. Vel enim ab Apostolis, vel a generalibus conciliis instituti sint necesse est, ut D. Augustinus in Epistola [54] ad Janurium observat, *Illa quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis Apostolis vel a plenariis conciliis, quorum est in Ecclesia saluberrima auctoritas, commendata atque statuta retineri.* At vero nos hoc in loco de istiusmodi solis disputamus ritibus, qui ab Universa Ecclesia prius observati sunt, quam generalia concilia celebrari cœperint, quique propterea ab iis institui non poterunt. Restat igitur, ut Apostolicæ tantum institutioni attribuantur, secundum vulgatam illam doctissimi ejusdem Patris regulam, dicentis, *Quod Universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum rectissime creditur.* [Tom. ii. p. 124, B.] [De Bapt. iv. 24. tom. ix. p. 140, C.]

Cum ad rectam igitur ecclesiæ cujuscumque singularis constitutionem necessarium sit ut ritus ab Apostolis instituti ab eadem retineantur, cumque omnes Ecclesiæ Universalis ritus ab Apostolis instituti sint, nemini dubium esse potest, quin ad rectam provincialis cujuscumque ecclesiæ constitutionem necessarium etiam sit, ut omnes Ecclesiæ Universalis ritus ab eadem observentur.

Et hæc quidem non mea solius est opinio, sed communis est, semperque fuit omnium fere, præsertim veterum Christianorum sententia. Hoc ex eo patet, quod siqua olim controversia de ritu quovis ecclesiastico a singulari aliqua ecclesia recepto exorta esset, in Ecclesiæ Universalis praxim et constantem ea de re consuetudinem inquirere et sententiam ex ea ferre semper solenne fuit. Exempla passim occurrunt. Unum in præsentì seligere non pigebit. Primitiva, ut nostis, Ecclesia gravi ista de tempore quo Pascha celebranda esset, contentione diu sollicitata fuit. Asiana enim Ecclesia eam quarta decima lunæ, in quamcunque hebdomadis feriam incideret, cum Judæis peragendam esse contendebat. At aliæ omnes ecclesiæ non nisi dominicæ resurrectionis die jejunia solvere et festum illud celebrare solebant. Viguit per quamplurimos annos hæc controversia

[Socr. Hist.
Eccl. i. 9.]

donec tandem ad Synodum Universalem Nicææ habitam delata est. Ubi probatum est omnes alias præter Asianam ecclesias festum illud die dominico celebrare consuetas esse fuisse. *Καὶ τοῦτου ἕνεκεν*, et eam ob causam omnes in Synodo congregati patres, æquum rectumque judicabant, ut Asiana etiam Ecclesia eodem illud die celebraret, ut Augustissimus ille Imperator Constantinus, a quo Synodus convocata est, in epistola ad ecclesias diserte affirmavit. Unde constat patres Nicænos eodem contra Asianam pugnasse argumento, quo Apostolus contra ecclesiam Corinthiacam usus est, ex aliarum scilicet omnium ecclesiarum consuetudine ducto. Eodem etiam usus est D. Cyprianus contra Novatianum, et contra Donatistas S. Augustinus: Epiphanius autem contra hæreticos pariter ac Schismaticos universos; eos omnes hæreseos condemnans, qui vel in doctrina vel in disciplina ab Ecclesia Universali discedunt.

[Div. Inst.
iv. 30.]

Sed infinitus essem si omnia hujusmodi concilia patresque vel indigitarem, quibus hoc argumentum usitatum est. Et e quibus propterea propositio nostra legitime inferri potest. Hoc enim argumentum ab Ecclesia Catholica semper usitatum, pro confesso sumit, necessarium esse, ut omnes ipsius ritus ubique retineantur. Et præterea sola Catholica Ecclesia est quæ verum cultum retinet, ut Lactantius Firmianus olim rectissime observavit. Quocirca quæcunque ecclesia singularis eodem quo Catholica modo Deum non colit, verum sane cultum habere nequit; ac proinde neque recte constituta dici potest. Nihil enim ad rectam ecclesiæ cujusvis constitutionem magis necessarium esse potest, quam ut Deum recte colat. Adeoque nihil etiam magis, quam ut omnes Ecclesiæ Catholicæ in eo colendo ritus scrupulose retineat. Hoc itaque ultimum sit nostrum argumentum, ex ipsa Ecclesiæ Universalis praxi et sententia ductum.

Hæc fusius idcirco prosecuti sumus, quod apertissimam nobis viam sternant, ad reprimendos omnes cujuscunque generis adversarios, a quibus ecclesia nostra Anglicana hisce diebus impugnatur. Isti ad duas fere classes redigantur, ad Pontificios et Sectarios. E quibus illi rituum nostrorum paucitatem, hi e contrario multitudinem nobis objiciunt. Illi vitio nobis vertunt, quod ritus a se nuper inventos non observemus; hi eos etiam quos observamus superstitionis

insimulare non erubescunt. Inter utrosque autem convenit, quod Ecclesiæ Catholicæ æque ac Anglicanæ adversentur, quodque novos utrique ritus excogitarint, Ecclesiæ Universali vel repudiatos prorsus vel saltem inauditos. De quibus propterea omnibus hæc ipsa Apostoli verba usurpare liceat, quod *nos tales consuetudines non habemus, neque ecclesiæ Dei.*

Quod primo ad Pontificios spectat, illi, fateor, sese Catholicos vocant, atque ab aliis etiam ita vocari amant. Sed omnium indignissimi sunt qui glorioso isthoc nomine nuncupentur. Illi enim soli Catholici antiquitus appellati sunt, hodieque merito appellari possunt, qui Ecclesiæ Universalis fidem ac disciplinam pie tenent, sancteque observant. At vero Romana ista ecclesia, in cujus fidem moresque Pontificii omnes jurati sunt, tot nova dogmata adinvenit, totque novos ritus Ecclesiæ Universali vel rejectos, vel incognitos nuper instituit, hodieque imperat, ut vix ecclesiæ Christianæ, nisi forsitan corruptissimæ, nedum Catholicæ nomen mereatur. Nihil enim cum Catholica, nihil cum omnibus aliis ecclesiis commune habet, sed omnia potius diversa et contraria, præter ea in quibus cum Anglicana consentit.

Ut fidem enim taceam, quippe non hujus loci, omnes aliæ ecclesiæ solum Deum omnipotentem, Patrem, Filium et Spiritum Sanctum, religione colere consuetæ sunt. At Romana omnes etiam sanctos, ipsasque eorundem imagines et reliquias, adhæc panem Eucharisticum, ipsamque ligneam crucem invocat, adorat, eodem quo ipsum Deum honore prosequitur. Omnes aliæ ecclesiæ publicas suas preces lingua vulgo cognita celebrare solitæ fuerunt: At Romana suas lingua non modo laicis peregrina, verum ipsis etiam sacerdotibus plerisque vix intellecta peragit.

Quin ipsa etiam sacramenta a Domino instituta, quanto cæremoniarum acervo onerant Pontificii, contra ac omnibus aliis ecclesiis adeoque Catholicæ usitatum est? In Baptismi administratione balsamum, salem, et salivam adhibent, necnon exsufflationes et nescio quos terribiles ad fugandum dæmonem exorcismos. In mystici corporis sanguinisque Christi sacramento, pane azymo, tenui, ac minuto utuntur: Hunc sacerdos consecrat quidem, sed summissa adeo voce, ut nemo astantium audiat, sciatve utrum consecret, an exe-

cretur: Hostiam utcunque sic consecratam in altum elevat, ut populus nolæ gestatilis sono admonitus eam adoret. Unam porro hostiam sacerdos in tres partes frangit, quas ipse omnes sumit: quas autem communicantibus distribuit, non frangit, sed eas integras in eorum, non manus, sed ora immittit.

Quid Missas solitarias indies ab iis celebratas memorem, in quibus nemo præter Missificantem communicat? Quid quod sacerdos qui celebrat, calicem sacrum ipse solus totum exhauriat, nemini vero communicantium distribuat? Quid quod Missas æque ac Indulgentias venales proponant? Quid denique quod particulæ quædam Eucharisticæ in pyxide semper ab iis reserventur, ut certis quibusdam temporibus per vias ac loca publica magna cum pompa in processionibus circumferantur?

His adjungere licet, quod præter sacramenta, alias res plurimas miros in usus consecrant. Salem enim consecrant, ut saluti sit iis qui eum sumunt: Aquam, ut auram repurget, repellat morbos, et dæmones ejiciat. Quilibet etiam Papa, primo et deinde septimo quoque Pontificatus sui anno, formas quasdam cereas, Agnos Dei vocatas, consecrat, quæ tantæ, ut aiunt, sunt virtutis, ut iis vel tactis vel etiam visis, imbres, procellæ, turbines, reliquæque tempestates avertantur, compescatur ventorum rabies, infesta tonitrua temperentur, et omnes maligni spiritus timore perterriti contremiscant.

Sed dies mihi deficeret si omnes hujusmodi cæremonias a Pontificiis hodie usitatas percensere velim: Quæ scilicet in tantum creverunt numerum, ut nec peritissimus inter ipsos sacerdos, nec eminentissimus cardinalis, nec ipse qui summus vocatur Pontifex dimidiam earum partem enumerare possit. De istis autem quos modo recensuimus, deque aliis compluribus ejusdem farinæ ritibus ab ecclesia Romana hodie observatis, audacter pronunciare possumus quod mustei sunt et novitii, haud ita multis abhinc annis exco-
gitati. Etenim hi non ante decimum, illi post duodecimum, alii vix ante decimum quartum a Christi nativitate seculum usurpari cœperunt: Nulli autem eorum in ullis aliis ecclesiis, nec in ipsa Romana ut antiquitus constituta, vel præceptum, vel exemplum habuerunt. Adeo ut eos omnes

illinc exterminari debere, ipsamque proinde hodiernam a qua usurpantur Romæ ecclesiam, omnium pessime constitutam esse, ex hoc uno Apostoli argumento apertissime colligamus quod nos, vere Catholici, *tales non habemus consuetudines, neque ecclesiæ Dei.*

Quod si inter Ecclesiam Catholicam et Romanam, quæ Catholicæ nomen sibi soli usurpavit, tantum sit discriminis, quid sentiendum est de aliis istis ecclesiæ nostræ adversariis, quos sub generali Sectariorum nomine complexus sum? Eorum sane nec ipsa nomina Ecclesiæ Universali per mille et quingentos annos audita fuerunt, atque ideo neque digna sunt quæ nobis hoc in loco commemorentur. Quod autem ad nova eorum figmenta attinet, licet a se invicem haud minus quam a nobis dissideant, in hoc tamen omnes sectæ consentiunt, quod totam Ecclesiæ Catholicæ disciplinam respuant, et illius loco novam, et quidem aliam atque aliam, pro suo quæque ingenio, substituendam esse contendant.

Dicite enim, fratres dilectissimi, quo terrarum loco ecclesia unquam sine Episcopo Presbyteris præsidente ante præsens hoc nostrum proximumque seculum constituta est? Ubi gentium ordinatio, aliaque summa ecclesiæ negotia a Presbyterorum classe tractata sunt? Quænam est illa ecclesia? Quænam unquam fuit, quæ nulla festa, nulla stata jejunia observavit? Quæ per ipsam etiam Quadragesimam gulæ atque ebrietati indulsit? Quæ baptismum sine sponsoribus, et alterum salutis nostræ sacramentum sine quovis externo submissi gratique erga Deum animi indicio administrare consuevit? Omnes evolvite antiquitatis ecclesiasticæ commentarios, omnes orbis hisce etiam diebus Christiani angulos perlustrate, et investigate, si potestis ecclesiam quæ nullam habet certam et præscriptam precum publicarum formulam, sed quæ cuique etiam stipiti, quicquid in buccam venerit, ad ipsum omnipotentem Deum temere et extempore effutire permittit? Hæc nostrorum tantummodo phanaticorum sunt commenta, *nos tales non habemus consuetudines, neque ecclesiæ Dei.*

Ut Pontificii denique suas, suas etiam sectarii novitates habent, sic utrique easdem vi ac armis propagare conati sunt. Quid enim fecerunt sectarii nostri? Quid non fecerunt, quo ecclesiam omnium purissimam everterent, suaque

insomnia stabilirent? Hanc ob causam inita, ut nostis, factione bellum intestinum commoverunt; totum hoc, florentissimum antea regnum, publicis latrociniis infestum reddiderunt: Omnia violarunt jura, divina pariter ac humana. Nihil tam sublime, tam augustum, tam sacrum sanctumque fuit quod non ab improbis istorum manibus, pollutum, excisum, funestatum est. Imo vero ut sese ex omnium scelerum colluvione natos esse demonstrarent, Regem pientissimum regno, libertate, domo, uxore, liberis, ipsaque tandem, horresco referens, communi etiam luce spoliarent.

Et tamen gemini ipsorum Pontificii, in impietate, in nequitia, in crudelitate illis haudquaquam inferiores fuerunt. Ut illi enim se solos sanctos, sic et hi se solos Catholicos esse putant, ac proinde in omnes alios quippe ut isti præjudicant hæreticos aut infideles, non Christianorum, non hominum, imo vero belluarum more sævierunt. Refugit animus, eaque reformidat dicere quæ ab illis in Germania, in Italia, in Belgio, in Gallia, in Hibernia sub religionis prætextu perpetrata sunt. Satis, eheu! plusquam satis constat, quas illi strages in hoc ipso regno antehac ediderint, quasque nuper etiam edituri erant, longe si fieri potuit sæviores, nisi summa Dei misericordia proditi ac præpediti fuissent. Non tantum enim omnia ecclesiæ Anglicanæ membra ferro flammisque addixerant, verum ipsum etiam supremum illius sub Christo caput, strenuissimum fidei nostræ Defensorem, unicum omnium nostrorum in terris gaudiorum centrum, Regem nostrum serenissimum, nobis eripere et horrendum dictu! dolo occidere apud ipsos decretum, ut nostis, et constitutum fuit.

Hæccine autem Ecclesiæ Catholicæ consuetudo? Hi Christianorum mores? Hæc religio? Quid potius est, si hoc non est, religionem, ut nostra loquitur ecclesia, in rebellionem, et fidem in factionem convertere? Sub fidei scilicet ac pietatis umbra atrocissima patrare flagitia, qualia in omni barbaria nec facta, nec visa nec audita sunt. Nos sane non ita Christum didicimus. Sed nostra juxta ac Ecclesia vere Catholica a nefariis hujusmodi cœptis semper abhorruit. A prima enim illius reformatæ origine usque ad præsentem diem, acerrimi, quos plures habuit, inimici tale quippiam ei objicere nunquam potuerunt. Adeo ut nos omnesque genuini ecclesiæ Anglicanæ filii omnium verissime asseveremus,

quod nos talem non habemus consuetudinem, neque ecclesiæ Dei.

Quæ cum ita sint, reverendi in Christo patres, fratresque dilectissimi, liceat mihi pauca vobis in mentem revocare, ex iis collecta, quæ hucusque disseruimus. Ad rectam singularis cujuslibet ecclesiæ constitutionem, necessarium esse, ut disciplina ritusque Ecclesiæ Universalis ab eadem retineantur, fuse a nobis demonstratum est. Ostendimus etiam nec Pontificios, nec Sectarios Ecclesiæ Universalis ritus observare, sed contrarios prorsus a se non ita pridem excogitados; atque ideo ecclesiam, si quam habent, non recte, sed perperam et vitiose apud ipsos constitutam esse. At nostra e contrario ecclesia, ad universalem usque adeo accommodata est, ut nihil ab ea in doctrinam admittatur, nisi quod ubique quod semper, quod ab omnibus creditum, nihil in disciplinam, nisi quod ubique quod semper, quod ab omnibus, vel saltem a multo maxima ecclesiarum parte observatum fuit. Quo factum est, ut ecclesia Anglicana omnium quæ in universo orbe modo existunt, rectissime constituta jure meritoque habeatur.

Hinc itaque constat, quanti æstimanda sit ecclesia nostra, quamque sedulo nobis advigilandum, ut constantes ei stabilesque perpetuo maneamus. Nunquam satis adorare possumus infinitam illam Creatoris nostri benignitatem, quod in tam sanctæ tam Apostolicæ, tam vere Christianæ ecclesiæ gremio nati, et hucusque educati simus. Hac enim ratione, fidem Catholicam una cum lacte materno suximus: sub Christi ipsius disciplina vitam hactenus felices transegimus: omnia ad sempiternam cujusque salutem necessaria, auribus animisque nostris ab ipsis incunabulis tradita et inculcata habuimus. Adeo ut nihil dubii esse possit, quin nos omnes summam cujus a natura capaces sumus felicitatem assequamur, si modo illius cujus membra sumus ecclesiæ fidem et disciplinam ea qua par est, religione observemus.

Alii itaque novitiis suis inventiunculis gloriantur, et in cœlum si possint, via privata atque antehac inusitata ascendant, nos tritæ illi ac frequenti viæ insistamus, qua majores nostri, qua Patres primitivi, qua Apostoli, qua omnes veri Christiani ad æternam gloriam pervenerunt: Quam ecclesia scilicet Anglicana nobis aperuit et commonstravit. Si hanc

in omnibus sequamur, neque ad dextram, neque ad sinistram declinantes, nos etiam ad cœlestem Paradisum recta progrediemur. Quo autem alii abituri sint, nihil est quod nos solliciti simus; ipsi viderint.

Adhæc cum ecclesia nostra, ut hodie reformata, recte adeo constituatur, eam omnes pro sua quisque parte tueri et a malevolis, quibus utrinque opprimitur adversariis vindicare studeamus. Cui, magno sane negotio, ut pares simus et idonei, omnia historiæ ecclesiasticæ monumenta, conciliorum acta, Patrumque scripta perlegamus, ut ex iis ecclesiæ nostræ antiquitatem pariter atque puritatem demonstrare possimus. Satis, fateor, exploratum habemus, quam insipida et ingrata hujusmodi antiquitatis ecclesiasticæ studia hisce diebus videantur; quibus scilicet nihil fere sapit nisi quod novum est. Cum inter omnes autem constet nos nec solos nec primos esse Christianos, sed perquam plurimos omnibus retro seculis per eam quam nos profiteamur religionem eandem quam nos expetimus fœlicitatem adeptos fuisse, quicquid hodie in religione Christiana novum est eo nomine vel falsum, vel vanum saltem et superfluum sit necesse est. Adeo ut si probare possimus, quod quidem abunde possumus, ecclesiam nostram Primitivæ et Catholicæ conformem esse et consentaneam, omnes adversariorum in eam objectiones facillime diluantur.

Quæcunque autem in ecclesiam nostram studia conferimus nihil unquam proficient, nisi bonis operibus acuantur. Quocirca per Deum immortalem, per Salvatorem nostrum Jesum Christum, per Ecclesiam Catholicam, per Anglicanam vos omnes obsecro et adhortor, vitam ita instituatis, ut talis, tam sanctæ ecclesiæ filios decet. Summam erga Deum pietatem, erga Regem nostrum serenissimum fidem et obedientiam, erga homines amicitiam, justitiam, liberalitatem, reliquasque virtutes Christianas colere et præstare pergatis. Videant adversarii et admirentur præclaram ecclesiæ Anglicanæ sanctitatem in eo quod viros omnium sanctissimos producat. Hoc modo non homines tantum, sed et ipsum etiam Deum nobis propitium habeamus: Qui solus Ecclesiam a se primo exstructam et denuo restitutam, a phanaticorum rabie, a Papistarum astu, a dæmonum furore, ab ipsis Jesuitarum technis defendere et in omne ævum conservare potest.

Exurgat itaque Deus et dissipentur inimici ejus. Faxit ut [Ps. 68. 1.] ecclesia nostra, vel potius sua, magis magisque indies stabilia-
tur, floreatque. Faxit, ut nec Romæ, nec Genevæ, nec ipsæ
inferorum portæ adversus eam unquam prævaleant. Faxit
denique ut nos omnes a purissima hac in terris militanti, tan-
dem aliquando ad ipsam in cœlis triumphantem Ecclesiam
evehamur per Dominum nostrum Christum, cui cum Patre
et Spiritu Sancto gloria sit et honor nunc et in æternum.
Amen.

Gratia Domini nostri Jesu Christi, et charitas Dei, et
communicatio Spiritus Sancti sit cum omnibus vobis.
Amen.

A

FUNERAL SERMON

PREACHED AT ELING.

1 CORINTHIANS XV. 52.

*For the trumpet shall sound, and the dead shall be raised
incorruptible, and we shall be changed.*

THAT it is appointed for all men once to die, the eternal God hath not been pleased only to avouch it, but frail man hath had almost six thousand years woeful experience of it. In the infancy of the world, for the better peopling of it, it pleased God to spin out the thread of some men's lives to six hundred, seven hundred, yea, Methuselah's to a thousand, within thirty-one years; yet, be sure, how long soever He span it out, at length He cut it off; though it was never so long a life that He had lent unto them, yet at last He took it from them. And therefore it is observable, in the fifth chapter of Genesis, as we have the ages, so we have the deaths of our long-lived fathers recorded to us. How long soever any of them lived, yet at length there comes in a וַיָּמָת, "and he died;" Seth lived nine hundred and twelve years, וַיָּמָת, "and he died;" Cainan lived nine hundred and ten years, וַיָּמָת, "and he died;" Adam lived nine hundred and thirty years, וַיָּמָת, "and he died;" Jared lived nine hundred and sixty-two years, וַיָּמָת, "and he died;" yea, Methuselah lived nine hundred and sixty-

ver. 14.

ver. 5.

ver. 20.

nine years, yet he hath a וַיָּמָת too, “and he died.” Thus ver. 27. none of them lived so long but still they died at last; and as it was in the infancy, so it is in this the dotage of the world; none of us that enjoy the pleasures of life, but at last we must be swallowed up by the jaws of death. They indeed reckoned their years by hundreds, we ours by scores. Many of them lived almost to a thousand, but it is a miracle to see any of us reach to an hundred years. And as they had after their long, so shall we have after our short-lived, days a וַיָּמָת, “and he dies.” Some of us perhaps may pass thirty, forty, fifty, yea, perhaps, one in a thousand may accompany this our deceased brother beyond the threescoreth year, yet one day will it be said of us, what we may say of him, “He is dead, he is gone.”

But let us not be dejected that we have so short a time allotted us in this, seeing we have an eternity appointed us in the other world. I know it is not long but we must all leave our houses upon earth, and go to dwell in the chambers of death: but this may be our comfort and support, that as our fellow-creatures shall carry us to the earth, so will our glorious Creator raise us from it: men may make a mournful funeral for us, but God will give a joyful resurrection to us; for the trumpet shall blow, and the dead shall be raised incorruptible, and we shall be changed. The words are the compendium or abstract of the whole chapter. The Apostle shewing in this verse, what he is proving through the whole chapter, that we shall as certainly be taken from the grave, as ever we were shouldered to it. And that not only they that are gone before us, such as shall accompany us, and those that follow us into the valley of death, shall be taken thence by the Lord of Life, but those also that at the coming of our Lord and Saviour shall be alive in this, will be immediately snatched away into another world. *For the trumpet, &c.*

The doctrine that I shall speak to from this text, shall be only the text itself converted into a doctrine, even this: *The trumpet shall blow, and the dead shall be raised incorruptible, and we shall be changed.*

For the opening and confirming of which doctrine, I shall answer these following questions.

I. What are we to understand by the *sounding of the trumpet*?

II. Who are those *dead* that *shall be raised* at the sound of it?

III. In what manner shall *the dead be raised* at the sound of it?

IV. Whence may it appear, that *the dead shall be raised*?

V. In what sense they shall be *incorruptible* when they are *raised*?

VI. What is the true purport and meaning of the last words, *and we shall be changed*?

I. What are we to understand by *the sounding of the trumpet*?

That at our Saviour's coming to judgment a trumpet shall sound to alarm all men to His tribunal, is frequently asserted in His Holy Scriptures, *Matt. xxiv. 31. 1 Thess. iv. 16*; and so twice in this verse. What we are to understand by it, most expositors acknowledge themselves to be in the dark about; and we shall never know exactly what it means until we come to hear it sounding in our ears, "Arise, ye dead, and come to judgment." Only, I think, in general, Ex. 19. 16. that as at the giving of the law, so at the judging of men according to that law, the eternal God shall cause some such terrible sound to be uttered, as shall be heard over the whole world, and summon all men that ever did or shall live upon the face of the earth, immediately to appear before His judgment-seat; and when this, the voice of God, as a trumpet, sounds in our ears, then shall *the dead be raised incorruptible, and we shall be changed*.

II. Who are those *dead* that *shall be raised* at the sound of this *trumpet*?

There is a threefold life that man is capable of, a natural, spiritual, and eternal life. The first consisting in the union of the soul to the body; the second, in the union of Christ to the soul; the third, in the communion of the soul with God. Answerable to this threefold life, there is likewise a threefold death made mention of in Scripture; a natural, a spiritual, and an eternal death. The first consisting in

the separation of the soul from the body ; the second, in the separation of Christ from the soul ; the third, in the separation of the soul from God.

1. A natural death, when the soul and body, having lived for some time together like loving mates, at length are divorced from one another. Whilst our souls are joined with our bodies we are said to live ; when our souls are taken from our bodies, we are said to die. This is that which is meant when it is said, "It is appointed for all men once to die ;" that is, all men that live a natural life must Heb. 9. 27. one day die a natural death.

2. A spiritual death, which is the separation of the soul from Christ, as a spiritual life is the union of Christ unto the soul. Now, this spiritual death, though many by grace are redeemed from it, yet all by nature are subject to it. And as all by nature are subject to it, so do most by practice still lie under it ; so that many, yea, most of those that live a natural life, are the children of this spiritual death. Insomuch that as it is said, "There was a great cry in Egypt ; for there was not an house where there was not one dead ;" so may you and I take up a bitter lamentation this Ex. 12. 30. evening, that there is scarce an house in here,* no, nor in * Eling. England itself, wherein there is not one dead, yea, wherein there are not many dead persons. And to go no farther than ourselves, how many of us that are assembled together at this time, who naturally live upon God, are spiritually dead before Him ? Dead as to all sense of our sins ; dead as to all spiritual graces ; dead as to all heavenly comforts ; dead as to that life of faith which the children of the great God are quickened with ; even as dead to all spiritual as our deceased brother is to his natural life. He hath lost his natural, and how many of you are deprived of your spiritual senses ? He feels nothing that is laid upon him by men, and how little do you feel any thing that is said unto you by God ? Though you should anoint him with the sweetest perfumes imaginable, he could not smell them ; and should I break the alabaster-box of spiritual ointments before you, and open the sweetest of all divine comforts unto you, how little would you perceive them ! His eyes are closed up, not being able to see any

thing that is before him ; and how many of us have the eyes of our minds shut up, not able to behold the things that belong to our everlasting peace before they be hid from us ! Give him the richest dainties, alas ! he cannot taste them ; and should Christ present you this evening with the spiritual supper of His own Body and Blood, the bread and water of life, what little pleasure could you take in them ! In a word, I am now speaking of him, but he doth not hear me ; and how long may I speak to many of you before you will hearken unto me ? He lies dead before us, but doth not know he is so ; and how many of us are dead before God, but do not think we are so ? His soul is separated from his body ; and how many of your souls are separated from Christ your Head ? What made this separation of his soul and body, but sickness ? and what hath separated God from your souls, but sin ? I know, my brethren, he perceives nothing of all that hath been spoken of him, and that because he hath lost his soul ; and, I fear, many of you perceive and apply nothing of what is spoken to you, and that because you have lost your God. Oh, therefore, that our eyes were a fountain of tears, that we might weep day and night for those dead persons that live amongst us. Cease, therefore, my beloved, cease gazing upon the dead person that is before you, and turn your eyes into yourselves, to behold and mourn for the dead souls that are within you ; and the more you think yourselves to be alive, the more suspect yourselves to be in death, as knowing that you may be dead even whilst you are alive. You may live in a natural sense to us, and yet be dead, in a spiritual sense, to God.

3. Eternal death, which consisteth in the separation of the soul from God ; an eternal life consisteth in the communion of the soul with Him : and this is the death, the pangs whereof the damned in hell continually undergo, weeping, and wailing, and gnashing their teeth, and crying out, "Wo and alas that ever we lost our spiritual life on earth, for now we have found an eternal death in hell !" For it is this spiritual which leadeth to this eternal death ; and you that lie under the spiritual death of sin must either get yourselves quickened by the life of faith in Christ, or

else expect by eternal death to be separated from the Lord of Life. And truly it is good to live upon eternal death by meditation here, that we may not die it by condemnation hereafter.

Thus you see how men may be dead naturally, spiritually, or eternally. Now, which of these three sorts of dead persons *shall be raised* at the last day? Why, I must confess that those also who were spiritually dead on earth and eternally dead in hell shall all *be raised* to their last doom; yet it is the naturally dead which are chiefly to be understood in this place, as comprehending all that are naturally dead, though spiritually alive. So that every person spiritually alive or spiritually dead, that hath or shall at any time be carried to the grave, shall certainly be raised thence; *for the trumpet shall sound, &c.*

III. How shall *the dead be raised*?

Why, in brief, when *the trumpet shall sound* alarum by the power of the most high God, the dust of every man's body shall immediately haste to its proper place, gathering up itself perhaps from several nations and countries where it hath been scattered, and all to make up that body which once it was. I know our bodies may run through a thousand changes before that day come; but howsoever, He that hath made our bodies of such far-fetched parts as I could shew you they are compounded of, can as easily fetch each part from the most secret or exempt place that it can be carried or transformed into. And as He easily can, so He really will gather up all our parts, and so put them together as to make the same individual that was before compounded of them. And the body being made fit to receive its soul, the soul shall immediately be united to its body; and so we, both our souls and bodies, even the very selfsame persons that now we are, shall be raised up at the last day, to answer for what we have done in this, and to receive what we must have in the other world; *for the trumpet, &c.*

IV. How doth it appear that *the dead* shall thus *be raised*?

1. From Scripture, *Isa.* xxvi. 19. *Dan.* xii. 2. *John* v. 28, 29. *Matt.* xxii. 31, 32. Whence I cannot but believe with Job, and "know that my Redeemer liveth."

Job 19. 25,
26, 27.

2. From reason.

1. The *ὅτι*, That it will be.

1Cor.15.12. First, from the resurrection of Christ. Though He lay some time in the state of death, He was afterwards restored unto life; so that He that was betrayed by Judas, &c. was raised by God, and appeared to several of His disciples afterwards; not continually, but now and then, that He might by degrees wean them from His bodily presence, which ere long was quite to be taken from them.

Secondly, The immortality of the soul is a clear proof of the resurrection of the body; for it is against all reason that one essential part of man should be continued in its being, and the other should be turned to nothing; especially considering that it is the form of the body, and therefore, as philosophers are pleased to phrase it, *appetit materiam*, it hath a natural inclination to the matter which once it was the form of; which inclination God would never have implanted in it, did He not intend to give its desire to it. But the greatest question may be, how it appears that the soul is immortal? Why, it appears from its nature: it is a spiritual, and therefore must needs be an immortal, substance. Whatsoever dies, dies either from outward force or inward diseases: from outward force the soul will never die, because there is none can have that power over it as to kill it but He that made it; none can turn any thing into nothing but He that can turn nothing into any thing, even God. Now, as there is none but God can do it, so we may be sure God will never kill the soul; that is, He will never send it back into the womb of nothing from whence He took it, He having so frequently promised rest and salvation to our souls. Now, it is impossible He should give any thing to our souls, if He should reduce our souls to nothing; especially it is impossible to give eternal life to them, and yet to take their natural immortality from them, which is brought to light by the gospel. And as it shall not be killed by outward force, so neither will it die of inward diseases; for the soul, as it is a spiritual, must needs be a pure substance, having no such thing as contrary principles in it which it can be dissolved into, nor therefore any diseases which it can be dissolved by. The body, that is

destroyed of itself by its own prevalent humours and corruptions; but the soul has no such humours or corruptions in itself, and therefore cannot be said to die or be dissolved of itself. Hence it is, that though many of you have been at the funerals of dead bodies; but tell me which of you was ever at the funeral of a dead soul? You have read, perhaps, of the lives and deaths of many noble persons; but tell me which of you ever read or heard of the life and death of a spiritual soul? Or, if any one pretend to it, let him tell me what death the soul died. Was she shrivelled up to nothing with a lingering consumption, or was she burst asunder with a swelling tympany? Did she shake off her being with the returning fits of a cold ague, or was she consumed with the scorplings of a burning fever? Was not a sword sheathed in her bowels, and so her blood let out? Or when the walls of flesh wherein she dwelt fell down, was she not crushed to pieces by them? Alas, these are fond conceits! for how can any diseases arise in a spiritual substance, wherein there is no such thing as contrariety of principles or fighting elements? Can an angel be sick, or die? If not an angel, why a soul, which is endowed with the same spiritual nature now, and shall be adorned with the same eternal glory hereafter? No, no; it is appointed for all men once to die, but it is appointed for all souls ever to live. And seeing the soul shall never die, certainly the body must be raised up to be united to it, that they may live together, like loving mates, to all eternity.

Thirdly, The justice of God is a clear proof for the resurrection of the dead, and that because justice requires that they that are copartners in vice and virtues should be copartners also in punishments and rewards. Now, there is scarce a sin that we commit but our bodies have a hand in it; though the sin committed would not be a sin without the soul, yet it would not be committed without the body. The body could not sin unless the soul consented; the soul would not sin so often unless the body tempted; as in whoredom, drunkenness, and the like, which sins the soul would never think of nor consent unto, did not the prevalent humours of the body draw it. In the commission of which sins the sinfulness of the act depends principally upon the

soul, but the act that is so sinful is performed only by the body; so that the body doth not only accompany the soul in sin, and enjoy the delights of it, but often leads the soul into it: whence we may easily gather that, according to the rules of justice, the body should be sharer with the soul in undergoing the miseries which are laid upon it. Yea, and farther, what doth justice require but to punish the person that doth offend for the commission of those offences? But if the soul only, and not the body suffers, the person suffers not at all, the body being part of the person as well as the soul, and so the soul no person without the body; and therefore is it as clear as the noonday sun, that as the soul shall never be carried to the grave, so shall the body be certainly taken from it, and so that *the trumpet*, &c.

2. The διότι, Why shall *the dead be raised*? Why, that every person may receive hereafter according as he lives here. There is, indeed, a particular judgment passed upon each soul at its first departure from the body, *Targ.* למקם
 Eccles. 12. 7. בדינא קדם יי, “to stand in judgment before God.” But besides this there is a general judgment, a grand assize, kept for all the world to appear at, when not only the souls, but the bodies also, of all that ever lived upon the face of the earth must appear before the judgment-seat of Christ, that every one may receive according to what he hath done
 2 Cor. 5. 10. in the flesh, whether it be good or evil; so that in those very bodies which you have now brought into the Church of God, in them must you ere long stand before the tribunal of Christ; that as your bodies have been partners in vice and virtues here, your bodies may be sharers in punishments or rewards hereafter.

V. How shall they *be raised incorruptible*?

For this you must know, that the Apostle here treats of principally the resurrection of the Saints, including the other under it, who *shall be raised incorruptible*.

1. In their souls. Those corruptions of their souls that here often foiled them, they there shall have a perfect conquest over; their souls being there wrought up into an exact conformity to the will of God, and so emptied of all corruptions, and blessed with all perfections. Hence it is that the Apostle, pressing after perfection of life, labours to

“attain unto the resurrection of the dead;” that is, he ^{Philip. 3. 11.} laboured after that perfection whilst he enjoyed this life, which the Saints enjoy when raised up from death.

2. In body. As our souls shall be void of all corruptions, so shall our bodies be of all imperfections. Here they are subject to many, but there to no destroying sickness and predominant corruptions; for these our vile bodies shall be made like unto Christ’s glorious body. Yea, what is sown ^{Philip. 3. 21.} a natural shall be raised a spiritual body, that is, it shall be ^{1 Cor. 15. 44.} such a body as shall not any longer be a domineering master, but a faithful servant to the soul; it shall not any longer be a clog to us in the performance of duties to God, but it shall be as quick, agile, and subservient, as if it was advanced beyond the degree of a body, and had commenced a soul. And so, *ver.* 42, “It is sown in corruption, but it shall be raised in incorruption;” that is, those corruptions and humours which once reigned over it shall now be banished from it, and that which is here corruptible shall there be clothed with incorruption, *ver.* 53; so that when they are once raised from death they shall never more be subject to it, but shall live with their souls for evermore.

3. In their happiness. As their souls and bodies, so shall their happiness, too, there put on incorruption, so that what they enjoy shall be continued to them without interruption for evermore. There shall be no crosses in their relations, no losses in their possessions, no disgrace in their honours, no fears in their preferments, no sicknesses in their bodies, no imperfections in their souls, no misapprehensions in their minds, no irregularities in their affections, no sorrow in their joys, no gall in their cups, no bitterness in their sweets, no darkness in their light, not one drop of misery in the whole ocean of happiness they shall enjoy.

VI. What is here to be understood by the last words, *and we shall be changed?*

Why, the Apostle is here speaking of those who shall be alive at the coming of our Saviour unto judgment, and looking upon himself as living in the last times, he puts himself into their number; and, therefore, having in the foregoing verse shewed that they shall not sleep or die, but *be changed*; in this he asserts it again of them, and of

himself amongst them, that *the trumpet shall sound, and the dead shall be raised incorruptible, and we* (who remain alive at that day) *shall be changed*. That is, our bodies shall know no such thing as rotting in their graves, or being eaten up of worms, but shall immediately launch out with our souls into the vast ocean of eternity. This, I say, I look upon as the true purport and sense of the words, though we may take them, in a larger sense, for our change from life to death, at which time there are many things we shall be changed in. I shall name but two.

1. Our opinions. We shall think otherwise of all, or most things, when dead, than whilst we are alive. Here we are apt to look upon sin as amiable, and grace is not desirable; upon the happiness of heaven as not worth the looking after, and holiness upon earth as more ado than needs. Here we think sumptuous houses and large possessions excel Christ with all His possessions; and that if we can but be preferred to honours in this, it is no matter for the glory of the world to come. But when we are once dead, our judgments shall be presently *changed*; and we that once esteemed all things before God, shall look upon God as to be esteemed above all things; thinking and looking upon sin as sinful, upon profaneness as madness, upon carking cares as tormenting dreams, upon carnal pleasures as sugared poison, upon popular honour as a painted shadow, upon covetousness as idolatry, and upon all things besides God as nothing in comparison of Him.

2. Our conditions. A Dives in this, may become a Lazarus in the other world; and a Lazarus here, a Dives there. Many that had nothing upon earth shall have all things in heaven; and such as enjoyed all things upon earth have nothing to enjoy in hell. The poor, in time, may prove rich to eternity; and they poor to eternity who were rich in time. And thus shall vain man's condition be turned upside down. Now, perhaps, thou swimmest in a deluge of carnal pleasures; but there thou mayest not have a drop of water to cool thy inflamed tongue. Here, perhaps, thou hast thy chambers adorned with the richest tapestry; but there thy chambers of death shall be hung about with nothing but the mournful sables of eternal darkness. Here thou mayest

be lift up to popular dignities, but there thrown down into infernal misery. Here thou mayest lie each night upon a bed of down, but there have nothing but a bed of flames to roll thyself upon for ever. And so on the other side. Now, perhaps, thou dwellest in a sorry cottage; but hereafter thou mayest have a glorious palace, even eternal mansions to dwell in. Here, perhaps, thou hast scarce a drop of beer to quench thy thirst; but hereafter mayest have rivers of pleasures to satisfy thy soul. Many that are scorned by men are honoured by God; and many of them that have nothing to enjoy in time, shall have all things to enjoy to all eternity. And thus shall we *be changed* in our opinions and conditions when once arrived at the other world.

USE.

I. Consolation to all that have lost any relations in general, and to the relations of this our deceased brother in particular. Methinks this doctrine drops as so much spiritual manna from heaven to revive your sinking spirits. Did you use to be sorry when he was asleep? No, because you knew he would awake. Why, let me tell you, your relation is not dead, but asleep, and shall as certainly awake in the bright morning of the resurrection, as he now sleepeth in this the black night of his dissolution. Suppose at his departure hence he had gone into a far but fine country, where you should not see him of a long time, but howsoever you might hear he was in life, health, and prosperity, and that one day you were certain to behold his face again, would not this be a great comfort and refreshment to your souls? Why, my beloved, when he died he did but go into a far country, and a very fine one too, where, though you cannot see him for the present, yet you cannot but believe him to be in health, life, and greater prosperity than ever he here enjoyed. For as really as his body lies dead before us, is his soul alive to God, rejoicing, we hope, himself in the arms of divine love, whilst we are feeding ourselves upon the husks of creature-comforts. But you will say you cannot see him, and therefore you cannot but grieve for him. Not see him! You could not see him when he was in one place and you in another, yet you could then

comfort yourselves ere long you should behold his face again. Why, he is but in one place and you in another. Yea, we hope, in God's higher house in heaven, whilst you are here in this His house on earth. But be of good comfort, and in the multitude of your thoughts within you, let this refresh your soul, that though you do not see him now, yet you shall hereafter, and that he shall as really be raised from the grave as ever he shall be carried to it. *For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

II. Exhortation.

1. Be constant in your meditations upon the resurrection.

2. Be diligent in your preparations for it.

And as you desire to be in readiness when the trump sounds, let me exhort you,

1. To live like God's creatures, like none of your own.

2. Live like changing creatures, whose mountain may stand strong now, but ere long may be tumbled upside down.

3. Live like dying creatures; be daily living as daily dying.

4. Live like rising creatures, as those who one day shall rise up to life, as really as ever you fall down to death.

5. Live like creatures ready each moment to appear before your Maker. Always live as thou desirest to be found living when death comes to summon thee to appear before the tribunal of the Most High God. Think, speak, act, pray, hear, as if thou wert just ready to give up thy account to the great God, of all thy thoughts, and words, and actions, &c.

6. Live on earth as you hope to live in heaven; antedate the happiness of heaven, by following holiness upon earth.

My brethren, our days are short, our work is great, our sun is setting, death is hastening to put a period to all our works. Or, howsoever, if we be not dissolved, we must *be changed*, and how soon none of us can tell; only this we know, it will be done in the twinkling of an eye. So that we cannot promise ourselves to live one moment longer than just we see ourselves alive. I cannot promise myself to

speak this sentence out to you, neither can you promise yourselves to hear this sentence out from me; for before I have spoken, or you have heard these words, we may all be standing in another world, before the judgment-seat of Christ. And thus do we all stand upon the very brink of eternity, ready every moment to launch into it. Oh! lavish not out therefore your golden opportunity, but whilst you find yourselves alive prepare yourselves for death, that so dying preparedly you may rise joyfully, and live with God eternally.

And, in the conclusion of all, I know you expect, my brethren, that I should speak something concerning the manner of his life amongst us, whose death is now a celebrating by us; but I believe many, yea, most of you, have had the happiness of his acquaintance longer, and therefore able to do it better, than myself; only thus much I dare say of him, that he was one who did not use to sound a trumpet at the giving his alms when he was alive, and therefore, I believe, if he knew it, would be loath that I should sound it now he is dead. Give me leave in general to say, if any of you be ignorant of his life, to send you to those who shall thoroughly acquaint you with it. Would you know his charity? Go to the poor of all places wheresoever he lived, and if their purses and bellies were not the coffers where he laid much of his treasure in, tell me I was not acquainted with him, and then expect not that I should speak any thing concerning him. Would you know his piety and love to the ordinances of God? Ask his house whether he was not constant in the performance of family duties, calling his family twice each day together, and pouring forth his soul with them unto God, and then retiring to his private meditations. And ask the whole parish, whether there was ever a sermon preached here, and he, if in the parish and well, did not come for his share in it? Would you know his honesty and faithful dealing in his calling? Ask all that ever had any thing to do with him, and they will give you a sufficient character of him. Would you know his real love to, and tender care of, all his relations? I am sure there are none of his relations but have abundant experience of it, and therefore cannot but give you a sufficient testimonial

for it. In a word, would you know his humility, his contentedness, his liberality, his heavenly-mindedness, or any other grace which God had implanted in him? Ask but any that ever were acquainted with him, and they will tell you how constantly these graces were put into practice by him. But why should we be speaking his praises upon earth, who is now singing forth the praises of God in heaven? He, we have good ground to hope, hath received praise from God, and therefore stands not in need of praise from men. Neither hath any thing been spoken only for his commendation who is dead, but principally for your imitation who are alive, that you might do as he did on earth, that so you may be where he is, in heaven — I say in heaven, where we have cause to believe his soul is shining before God, whilst his body is lying before us.

And oh, my brethren, that you and I could be persuaded, this evening, to give up ourselves to Him who, one day, thus will take our souls from us; that we might walk in the ways of holiness here, and so come to the joys of happiness hereafter; that when our bodies shall lie in the same posture as his doth, our souls may enjoy the same glory that he hath; where all tears shall be wiped from our eyes, all sorrow taken out of our hearts, all imperfections from our minds, all aches from our bodies; and that which is the brightest jewel in the crown of glory, all sin shall be banished from our souls; and we shall take our fill of love and joy, triumphing in the praises of our glorious Maker, rejoicing in the bosom of our gracious Father, and solacing ourselves with those heart-refreshments and soul-ravishments which shall transport our blessed spirits unto all eternity.

A

FUNERAL SERMON,

PANEGYRICAL.

REVELATIONS xiv. 13.

I heard a voice from heaven, saying, Write ; From henceforth blessed are the dead which die in the Lord, &c.

I SUPPOSE none of you are ignorant of the sad occasion of our present assembling, and that it is not to celebrate this funeral obsequies of our deceased brother, for it was absolutely necessary he should be, as he was, interred before now ; and therefore we are rather met to celebrate his memory, that he may be as great an enticement to virtue now he is dead, that he was an example of it whilst he lived ; for what greater encouragement can there be to virtue in this life than a serious consideration of its reward in the world to come ? Let us therefore, for a while, leave the puffing vanities of this transient life, and go up and take a view of the new Jerusalem which is above, and where, we have just grounds to believe, our deceased brother is now a glorious inhabitant ; for that all which die in the Lord are blessed in the world to come, we are here assured by a voice from heaven, *And I heard a voice from heaven, &c.*

Thus we have had a transient glimpse of the blessedness of such as *die in the Lord* ; and, verily, all that die in the profession of the Christian faith, the laws of charity and of our religion command us to believe and hope they die in

[Can. 13.
apud Har-
duin. tom. i.
p. 330.]

the Lord, and by consequence are partakers of this promised felicity. Hence it was that the first council at Nice, long ago, decreed “that whosoever desired it, and thereby professed his faith in Christ, should not be denied his ἐφ’όδιον,” viz. “the blessed Eucharist, whereby he might be the better strengthened to travel to the mansions of glory.” And hence also, I suppose, it is that our Church hath prudently ordered that the words of my text be read at the burial of each deceased Christian amongst us, thereby to testify our belief and hope that he, being dead *in the Lord*, is blessed with Him; yet, I must confess, there are some whom we may have stronger grounds to believe to be happy after death than we have of others, viz. such as whilst they are here below do more visibly perform the conditions required by the gospel, in order to our partaking of the promises which are made in it; amongst whom I cannot, I dare not, but reckon our deceased brother, concerning whom, therefore, I think it not convenient only, but necessary, I should add something.

It is true I scarce ever, before now, could be persuaded to speak much in commendation of the dead, as still fearing lest I might speak too much; but, in giving you a relation of this incomparable person, I need fear no hyperbole, unless it be *meiosis*, being conscious to myself, that if I offend on either part, it will be in defect rather than excess; especially considering how exemplary he was in his piety towards God and loyalty to his sovereign, in his dutifulness towards his parents, and his Christian and humble carriage towards all men, together with all the other glorious virtues wherewith his precious soul was decked and his life adorned. I should be injurious to him, but much more to you, should I suffer his virtues to be buried in oblivion, and not rather display them, at least in part, before you, that they may excite and stir you up to be and to do like him; and, I assure you, I shall say no more than what I am either certain of upon my own personal knowledge, or have received from such as have been the ear- and eye-witnesses of his words and actions.

Last Tuesday, therefore, being the 26th of this present July, before his third climaterical year was half expired, he

left us feeding upon husks with the swine here below, to go to his Father's house, and so was actually possessed of the inheritance purchased for him in heaven before he could have been admitted unto that he was born to here; and yet in this little (alas! very little) time that he stood candidate for the crown of glory, he outstripped many grey heads amongst you, having attained to more grace and virtue than many who have lived his years thrice told ever so much as thought of or desired. His parents, from his birth to his death, never restrained him of his liberty, which, notwithstanding, he was so far from abusing to licentiousness, that he made it a continual spur to his greater devotion to God and submission to them; insomuch that as they, like indulgent parents, were never known to cross him, so he, like an obedient son, was never observed to cross them in the least; but if they ever affected any thing which at first sight seemed contrary to his present inclinations, he had attained that strange power over himself, that he would presently turn the stream of his own inclinations into the same channel where he observed theirs to run.

Nay, happy man, so great a command he had of his own passions, that he could never be discerned to be in any, by those who daily attended on him; insomuch, that in his lawful recreations (for he never used any other, and them but rarely) such accidents as would cause others to swell and rage, could never so much as move him; but whatsoever happened, he was still in one and the self-same even and composed temper.

And if ever he was more earnest than ordinary, it was in a good cause, even when he happened to discourse with any in the church's behalf, which he was always a zealous promoter of: and still with that gravity and becoming modesty that he could offend none, but might justly have gained many; and that by his example, as well as discourse, being a constant attendant upon the public ordinances.

Ambitious I confess he was; but that which in others is a sin, in him was a noble virtue: for all the ambition that ever could be observed in him, was only that he might be serviceable in his generation; and he hath been often heard to say, That he esteemed himself unfortunate, that he could not do

his king and country service. And, some few days before his fatal sickness seized upon him, discoursing of the present government with more than ordinary zeal, uttered these words, *If all the hairs of my head were so many lives, I could freely lay them down to serve my king and country.* Hence it was, that whilst others of his rank and quality have been indulging their pampered flesh in carnal pleasures and sensual delights, he hath still been in his closet, performing his devotions to the Most High, with whom he now is; or else in his study, sucking in those languages, arts, and sciences (wherein he had made very great proficiency) which might make him more capable of understanding the intrigues of state, and more able to manage whatsoever public trust should ever be reposed in him, for the honour of his sovereign, and the benefit of his country.

A company-keeper I confess he was, but it was with his own parents, in whose society he still took more solid pleasure and satisfaction, than our jovial blades ever did, or can do, in their foolish and boon companions: and so he crossed the old proverb, *That father and son can never make good company.* But whether conversing with his parents, or others, none can say, they ever heard an oath, no, not so much as an undecent expression fall from him; but though heir to so ancient and noble a family, and so great an estate, though in strength of body, and in the vigour of his youth, he still carried himself with that gravity, modesty, charity, meekness, and humility towards all, that he may justly be a pattern to the gentry, not only of the present, but of all succeeding ages. Especially considering, that of all those who had the happiness to be acquainted with him most intimately, none could ever see, or say, that he was addicted to any vice. And yet himself was all along so sensible of his own inward misdemeanors and natural imperfections, that, upon that account, not long before his death, he, disputing with one of a contrary opinion, asserted, *That none can be assured of their future happiness, by reason of their present infirmity:* And therefore, upon his death-bed, being asked how he hoped to be saved, his answer was, *Only by relying upon Jesus Christ.*

And, verily, of this his precedent pious and devout life, he found the benefit and comfort when approaching unto death.

For notwithstanding there was nothing in this life that was ever denied him, but he always enjoyed what this world was able to afford him, yet in all his sicknesses he was never observed to desire the pleasures of this world any longer, but still his discourse ran upon, and his desires were carried after, the happiness of the world to come. And for the confirming of his hope in it, he desired the eighth of the Romans to be read to him; and for that end, I think, he could scarce have chosen any other chapter more fit to be read to him in all the Bible. In the reading whereof he still desired them to pause a while, that he might exercise his meditations upon what was read; and therefore, when he came to *verses 33 and 34* (methinks I see how his soul triumphed in the mercies of God, and in the merits of our blessed Lord and Saviour Jesus Christ), which so encouraged and confirmed his departing soul, that when a stander-by in a Christian manner advised him not to be discouraged at death, he with an holy scorn, as contemning the advice, replied, *What! discouraged now I am going to my Saviour?* And when he was just ready to give up the ghost, being desired to call upon God, he answered, *In Him alone is my trust:* And having said those words, immediately turning himself, he resigned his soul into the hands of Christ; where we will now leave him, solacing himself in the vision and fruition of the chiefest good, and joining with the glorious choristers above, in warbling out that celestial anthem, or, howsoever, some other to the same intent and purpose,

Glory be to the Father, and the Son, and the Holy Ghost;

As it was in the beginning, is now, and ever shall be:
World without end. Amen.

A SERMON

PREACHED BEFORE THE SONS OF THE
CLERGY.

MATTHEW v. 16.

*Let your light so shine before men, that they may see
your good works, and glorify your Father which is in
heaven.*

WE are here met together at this time in a double capacity, as members of Christ's church, and as sons of His clergy. His clergy, I say; for all that are admitted into holy orders, and so to the sacred ministry of His church, are properly His κληρος, His lot and portion, separate from the rest of mankind, and set apart wholly for His service. Which having been the case of our respective fathers, we, their children, should look upon ourselves as nearly related to Christ, upon that account, and more highly obliged in our several places and callings to serve and honour Him, who was pleased to honour our parents, so far as to employ them in His more immediate service, and to make them the instruments in His hand to open men's eyes, and to turn them from darkness to light, from the power of Satan unto God. And amongst the many services which we owe to this our fathers, as well as our own great Lord and Master, it is not the least, to take care of such widows and orphans which any of those who served Him in the same capacity as our fathers did, have left behind them, destitute of any other maintenance than what He hath allotted them out of the abundance which He,

for that and such like purposes, hath put into ours and other men's hands.

For the better performance of which great and necessary duty it hath pleased our gracious sovereign, by his letters patent, to make us a body politic or corporate, by the name of *The Governors of the Charity for the Relief of Poor Widows and Children of Clergymen*; which title shews it to be a very high and honourable, a truly Christian society or corporation, in that the end of its institution is only to do good. There are other companies and corporations in this city, which are made such only for the better management of the several trades and worldly mysteries which are exercised in it; but this is instituted purely upon a pious and charitable account, for the better management of good works, and so for the exercise of the great mystery of imitating God Himself, in doing all the good we can to others. Which consideration duly weighed, as it would make all who are capable of it ambitious of being admitted into such a society, so it would make those who are already admitted into it, faithful and diligent in promoting the great ends of its institution, that they may give a good account of it, not only to the visitors which his majesty hath appointed, but likewise to Christ Himself, when He shall hold His general visitation at the Last Day, when all accompts shall be audited.

And as the only end of establishing this corporation was for the better governing and ordering of good works, so the great end of our assembling together at this time, next to the performing our devotions to Almighty God, is that we may be excited to the exercise of them; for which purpose, therefore, I have pitched upon these words, from whence to demonstrate to you how much you are obliged, as Christians, to do all the good you can: which done, it will be easy to apply it to our present occasion, and to shew, by the parity of reason, what obligations lie upon you, as ye are the sons of clergymen, to do not only good works in general, but these also in particular, which this corporation is appointed and empowered to govern and order to the best advantage.

Thus now we see how much they who profess the Christian religion are obliged, by the religion they profess, to be

the most pious, most righteous, most charitable, every way the most excellent persons upon earth ; so that if we should look upon ourselves only under that respect, we are bound to exceed all of any other profession in whatsoever is good and praiseworthy. But as we are the sons of clergymen, we have some peculiar obligations upon us to be and to do good more than others : as Christians, we are bound to be the best of men ; but as the sons of clergymen, by the parity of reason, we are bound to be the best of Christians : for,

1. Our fathers being Christ's immediate, and, if I may so say, domestic servants, it is to be supposed that they were always doing their Master's work, and strictly observing all those pious, wise, and good laws that He set before them ; by which means we had a better example of virtue and goodness than other Christians usually have. So that we cannot pretend to follow our fathers' steps, except we walk in the narrow path that leads to bliss.

And besides, our fathers being authorised and required to administer the means of grace and salvation to Christ's flock, we who were bred up under them have always had the opportunity of enjoying the said means, having from our infancy been trained up and exercised continually in them ; and therefore, unless they have their due effect upon us, we shall be much more inexcusable than they who enjoy them only now and then. We have been all along accustomed to praying and praising God, to reading the Holy Scriptures, to the hearing them read and expounded to us, and to the receiving the mystical body and blood of Christ when we came to years of discretion ; and so true religion was not only planted in us at first, but it hath been continually watered and nourished by those means which Christ hath appointed for that end, who therefore expects that we bring forth much fruit, answerable to the great care and pains that He hath taken with us.

Especially considering, that we have always had the best directions and instructions given us what to believe and do that we may be saved ; and so have been brought up, as the Apostle speaks, "in the nurture and admonition of the Lord," whereby our parts have been enlarged, our gifts improved, and our natural notions of God, and of good and

evil, have been excited and quickened in us. We could be ignorant of no truth that was necessary for us to know, but we were presently taught it; we could neglect no duty, but we were put in mind of it; we could fall into no vice, but we were reprov'd for it; we could be subject to no temptation, but we were still forewarned, and so forearmed, against it. And if, after all, we should not be much better than other people, we may be justly reputed to be much worse—so obstinate and hard-hearted that the most powerful instructions could never make any impression upon us. But if we come short of others, we are a shame both to our religion and our parents too; making as if they had not been so prudent or not so careful as they ought in our education: for it is plain that the sins of clergymen's children do, in a more than ordinary manner, reflect upon their parents; insomuch that if a clergyman have unfaithful, riotous, or unruly children, the Apostle makes it a bar to his being ever advanced to the order or degree of a bishop in the Church, as taking it for granted that they who cannot govern their own children are not fit to be intrusted with the flock of Christ: "For this cause," saith he to Titus, Tit. 1. 5, 6. "left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly."

In which words there are two things very observable upon this occasion: first, that the Apostle here asserts our legitimacy, as the sons of clergymen, against all the impertinent cavils of the Church of Rome, which hath the confidence to condemn the marriage of the clergy as unlawful, notwithstanding that St. Paul here doth so plainly and expressly allow and approve of it. But, having the great Apostle himself so firmly on our side, we need not matter what all the Papists upon earth or devils in hell can say against us.

But then we must observe, withal, what it is that the Apostle requires of us, and of all the children of clergymen, as such, in an especial manner above other people,—that we be "faithful, not accused of riot, or unruly."

First, "faithful;" that is, that we be not infidels or here-

tics, but true believers, orthodox Christians, rooted and established in the faith of Christ, as it is revealed to us in the Gospel: "not carried to and fro with every wind of doctrine, but holding fast the form of sound words," which we have received from our fathers, and they from Christ and His Apostles; lest otherwise we "deny the faith" which our fathers preached, and so be "worse than infidels."

And as we must be "faithful," so, in the next place, "not accused of riot," or, as the words *μὴ ἐν κατηγορίᾳ ἀσωτίας*, under no accusation or suspicion of riot or luxury, excess or prodigality, intemperance or debauchery of any kind; for these are such brutish vices, that they who indulge themselves in them are not worthy to be called the sons of clergymen, nor scarce of men, being more like to the beasts that perish.

And then, in the last place, we must not be "unruly," *ἀνυπότακτα*, not headstrong or untractable, not refractory or rebellious against our spiritual, our civil, or natural parents; but, on the contrary, we must be loyal to the king, obedient to the Church, dutiful, humble, and submissive to all our superiors; yea, so far as to exceed all others as much as possible in these noble and truly Christian virtues, for this the Apostle requires of the sons of clergymen in an especial manner. And therefore they who are either rebels or schismatics, or, as the Apostle here expreseth it in one word, "unruly," or ungovernable, such deserve not to be of this society, which, as it is in duty bound, so I hope it will always give all other corporations in the whole kingdom an exact pattern and example of steady allegiance to the king and conformity to the Church in all things.

These are, in short, those excellent qualifications which the Apostle is pleased to instance particularly in, as necessarily required in the sons of clergymen above others, "faith, sobriety," and "obedience to governors;" to which the occasion of our meeting together upon this day requires us to add a fourth, and that is charity; which is a duty incumbent upon us, not only as we are men and as we are Christians, but likewise as we are the sons of clergymen, incorporated, as I observed before, by the name of "the Governors of the Charity for the Relief of Widows and Children

of Clergymen." In which title of our corporation there are as many arguments almost as words, exciting us to the exercise of this virtue upon the present occasion; for,

1. It is charity in general, "the queen of graces," as the ancients called it, or rather grace itself, as the word signifies, under which all other graces are comprehended, and without which there can be no such thing as grace or virtue in us.

2. It is charity for the relief of others, which is a high commendation of it. Charity in general is of that large extent, that it reaches as high as to the God of heaven, and as far as to all the creatures upon earth that bear His image, whether they stand in any need or no. But this is charity for the relief of others' necessities; so that as we do good, others receive good by it, we supplying their wants, as well as fulfilling our own duty; by which means it becomes a double charity—charity to others, as well as in ourselves.

Neither is it for the relief of the poor in general, but of widows and orphans, the greatest objects of charity in the world, as being not only in want, but destitute of these ordinary means whereby they should be supplied; and therefore God Himself is pleased to take care of them in a more especial manner than of other poor people, having often promised to be "a father to the fatherless, and a husband to the widow:" so that by our relieving them we do not only imitate God, as in all other acts of charity, but we act under Him, and in His stead, being subservient to Him in fulfilling the promises which He hath made to them; which is certainly as great an honour as it is a duty.

Especially considering what kind of widows and orphans they are which this charity is designed for, even those of clergymen, persons of the same rank and order with our fathers, who, having spent their time in the service of God, and finished the work which He gave them to do, left their widows and children to be maintained by the providence of their Maker and the charity of good people. And who are fitter to relieve the widows and children of clergymen than we, who are the children of clergymen ourselves, and have wherewithal to do it, and therefore have it that we might do it? For we, as well as they, were in a great measure maintained and brought up by the revenues of the Church; all

which we are to look upon as one common fund for the maintenance of God's clergy in general, and of those who depend upon them. And though some have more and others less of it, all ought, some way or other, to be maintained out of it; and therefore they who either immediately, by inheriting what their fathers got, or else occasionally, by being put out to some trade or calling, are now grown rich by the revenues of the Church, ought out of their abundance to supply the necessities of others, and to express their thankfulness to God for what they have by a liberal contribution to the widows and children of clergymen that want it.

And, for your encouragement hereunto, I desire you to consider, in the last place, that this corporation is established on purpose for the better governing and ordering of such charity as this is. So that you cannot now make that blind excuse, that you do not know how it will be disposed of, for the Society is now so settled, that there cannot be any fraud, nor scarce so much as a mistake in the management of it, there being as many overseers as there are governors in it, who, as they would not if they could, so they could not if they would, embezzle or divert your charity to any other use than that to which you give it, even to the relief of widows and children of clergymen.

Let me therefore desire you, not only to exercise your charity upon this occasion, but to do it to the utmost of your power. For if you do not proportion your charity to your estates, God may justly proportion your estates to your charity, and make you unable to give any more than you do, seeing you are not willing to give as much as you are able.

I shall say no more, but only desire you to remember your Saviour's words, and act accordingly upon this and all other occasions as becomes the sons of God and of His clergy. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

[Matt. 5.
16.]

A DISCOURSE ON CHURCH MUSIC.

PSALM cl. 5, 6.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals. Let every thing that hath breath praise the Lord.

As the duty of praise was the great end of our creation, so it ought to be the principal thing in our devotion, whensoever we come into the house of God, even praise and honour Him in whose house we are, by acknowledging His greatness and glory in Himself, His power, His goodness, and His mercy towards us. Hence it is that a great, if not the greatest, part of our Liturgy, or service we perform to God, consists of confessions of Him, psalms and hymns, or songs of praise to Him, which we either plainly repeat, or else sing to some grave tune fitted to them, which was always reckoned the best way of our setting forth the praises of God, and expressing our thankfulness to Him; and therefore it was used by Christ, by His Apostles, and by His Catholic Church ever since, and, by consequence, by ours too. And, for the better performance of so considerable a part of the worship we owe to God, ours, as well as other reformed churches beyond the sea, hath, ever since the Reformation, retained and allowed organs, or musical instruments, invented and fitted for so solemn an occasion. Which being now erected here, and considering that some question the lawfulness, others are ignorant of the usefulness, of such instrumental music in the worship and service

of God, I shall endeavour briefly to explain both these things to you.

First, as to the lawfulness of instrumental music in the service of God, it is so generally acknowledged by the reformed churches in other places, both Lutherans and Calvinists, that there would be no need of proving it any where else but in England, where people are apt to scruple every thing but what they ought. But I cannot but wonder, how they who use vocal, should, notwithstanding, question the lawfulness of instrumental music in praising God. As if the setting or singing a psalm to a certain tune was any where in Scripture commanded or allowed more than the playing that tune upon musical instruments, especially considering how constantly it was practised by the Church of God under the old law. I know that some have had the ignorance to fancy, and the confidence to assert, that this was part of the Levitical or ceremonial law, and therefore abrogated by Christ; which is so great a mistake and falsehood, that I cannot imagine how any man of common sense could ever dream of it; for Moses, in all the Levitical law, never so much as once makes mention of any such thing. Nay, and we find it used before the law was given; for Miriam, the prophetess, and the women with her, sang their praises to God with timbrels, which were instruments of music, so soon as they were come out of Egypt. Neither do we find any law for it, but the law of nature and reason, until David's time, near five hundred years after the law was given, who, being a man after God's own heart, the sweet psalmist or singer of Israel, and both a king and a prophet too, it cannot be imagined that he should ordain any thing in the Church but what was very lawful. Then we may infallibly conclude it to be therefore lawful, because he, who was inspired by the infallible Spirit of God, ordained it; for as we read that he commonly used it himself, as 1 *Chron.* xiii. 6, 8; xv. 28; so also that he ordained it, 2 *Chron.* xxix. 27. Yea, it is also expressly said, that it was done by the commandment of the Lord, *ver.* 25. And certainly what God commanded is so far from being unlawful, that it becomes a duty by the very commandment. And hence it is that the Church of God, from that time, did

Ex. 15. 20.

constantly observe it, not only in the first, but likewise in the second temple. And the same was continued all along until our Saviour's time, who, constantly frequenting the public worship of God in the temple, when He was at Jerusalem, He Himself also joined with the Church at that time in praising God after this manner, with instruments of music. So far was He from thinking it unlawful (as some who pretend to be His followers now do), that He, by His own practice, hath commended it to us; for we never read that He ever spake one word against instrumental music in the worship of God, nor ever absented Himself upon any such account, which certainly He would have done had there been the least shadow of sin or unlawfulness in it. And seeing our Master himself did not, I see no reason why His disciples should do it, and so pretend to be wiser than their Master. But they who absent themselves from church upon this, or any such account, I fear, will have but a bad account to give Him another day.

But as for all such amongst us as desire to be the disciples of the blessed Jesus indeed, let them look upon our Lord's example as a sufficient warrant, and follow Him in this and all things else to the utmost of their power, and be so far from thinking it unlawful, as rather to bless and praise Almighty God that they have such assistances wherewith to do it.

These things, duly considered, are sufficient to justify any sober Christian on this point; howsoever, I shall add one observation more, and that is, praising God with instruments of music hath not only been practised by the Church of God upon earth, but St. John the Evangelist saw it, and heard it done in heaven. And seeing those pure and perfect creatures that are in heaven are thus represented as praising God with instrumental as well as vocal music, it is madness to think it either unlawful or needless for us poor mortals upon earth to do it; but we should rather be glad of any opportunity of joining with them in time, as we hope to do it for ever.

The other thing I promised to shew, is the usefulness of church music. Usefulness, I say, not the necessity; for doubtless we may and ought to praise God aright, although

Ezra 3. 10.
Neh. 12. 27,
31, 36.

Rev. 5. 8;
14. 2, 3; 15.
2, 3.

we do not sing at all, and so use neither vocal nor instrumental music, as in our repeating the Psalms, the *Te Deum*, and other hymns. And so we may too when we use only vocal, and not instrumental music. But, howsoever, no considering Christian can easily believe that David, one of the most expert persons that ever was upon earth at praising God, should both use himself, and ordain instruments of music to be used by others in praising God, if it was not very useful as well as lawful to do it. Much less would the Spirit of God, which assisted him in compiling the Psalms, so often have called upon us to praise God, as He doth, with instruments of music, if there had been no need or use of them, as *Ps.* xxxiii. 1, 2, 3; xcvi. 4, 5, 6; cl. 3, 4, 5.

The usefulness of it appears,

1. In that it keeps the people in tune and concord while they sing, and so prevents that disorder and confusion which we have often found, by experience, in this and other churches; some singing one, and others another tune, and very few singing any tune aright. Which, as it breeds confusion, it cannot be so pleasing nor so agreeable to him that is the God of order, as to praise Him with one voice, and in one tone and tune, as well as with one heart. To which nothing doth nor can contribute more than organs, or other instruments of music.

2. It conduceth very much to the composing and fixing our thoughts, and so to the preventing these distractions we are all subject to, especially in religious duties. For this hath been commonly found in all ages to be the natural effect of music: it having that power and force over the mind, as to keep it close to the work it is engaged in. Inso-much, that none of us but may find by experience, if we do but observe it, that whilst music is sounding in our ears we cannot so easily think of any thing else, but that one thing that we are then about. So that by the constant use of instrumental music in praising God, we may be able to say as David did, who constantly used it, “My heart is fixed, O God, my heart is fixed: I will sing and give praise.”

Ps. 57. 7.

3. It is useful to the suppressing and curing the evil passions and distempers of the mind, as anger and fury, sadness and melancholy, dulness and stupidity, which make us unfit

for the service of God, and obnoxious to the temptations of the devil, who makes use of such disorderly passions as his instruments whereby to convey his temptations into us, and so to get possession of us, and exercise his tyranny and dominion over us. And how much music conduceth to the reducing such passions into order, and so to the preventing of such temptations, is plain from that remarkable instance of Saul, of whom it is said, “ When the evil spirit from God ^{1 Sam. 16. 23.} was upon Saul, David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.” Not that music hath any such immediate power over that wicked spirit as to cast him out ; but Saul’s mind being disturbed, and his passions out of tune, the devil by them insinuated himself into him. And when by David’s playing upon the harp his mind was refreshed, and his passions brought into due order, the devil had nothing to work upon, and therefore was forced to depart from him. This was observed of music long ago ; for we find in Justin Martyr’s Works, that music in the church *κοιμίζει* ^[Quæst. et Resp. ad Orthod. cvii. App. P. 1. p. 486, B.] *τὰ ἐκ τῆς σαρκὸς ἐπανιστάμενα πάθη*, “ Suppresseth the passions that arise from the flesh.” And so, *τοὺς ὑπὸ τῶν ἀοράτων ἔχθρων ἐμβαλλομένους ἡμῶν λογισμοὺς πονηροὺς ἀπωθεῖται*, “ It expelleth those evil thoughts that are injected into us by our invisible enemies.” The truth whereof might be proved from many instances, both in ecclesiastical and other writers. But we need not give ourselves the trouble of consulting them, there being none of us but may have found it true by our own experience. And if music could do no more than this, it must needs be acknowledged to be of great use in the service of God.

But in the next place, as it suppresseth evil, so it excites and stirs up good affections : for by reason of the affinity and correspondence betwixt the harmony in music and that observed by nature in our tempers and constitutions, the harmonious vibrations or motions of the air, caused by the concords in music, being conveyed through the ear into the brain, raise up the animal spirits there, and make them quick and lively, active and nimble, regular and orderly, like themselves ; whereby the mind is cleared, and the soul is refreshed and freed from its former clogs, and so is not only able to

2 Kings 3.
15.

Eph. 5. 19.

act more freely of itself, but likewise is more capable of divine assistances from the Spirit of God. And therefore, when the prophet Elisha was desired by the kings of Israel and Judah to tell them what to do in their distress, the prophet called for a minstrel, to play upon a musical instrument: "And it came to pass, that when the minstrel played the hand of the Lord was upon him." For why should the prophet call for a minstrel? And why should the Spirit come upon him more at that than at any other time, but only for the aforesaid reason, even because his mind was, by that means, brought into a better and fitter temper for the Spirit to work upon? Which one instance plainly shews the great usefulness of music in our religious services, which can never be rightly performed without the assistance of God's Spirit moving upon our minds and affections. Hence, therefore, in the last place, church music is useful towards the great ends for which we come to church: not only in that it conduceth to our worshipping and praising the Most High God, with greater solemnity and magnificency, though that also be very considerable; but also in that it raiseth up our spirits, and so quickens and inflameth our devotions to God, that we may be in a fit temper for so high, so heavenly a work, as praising and magnifying the eternal God is; that we may sing psalms, and hymns, and spiritual songs, so as to make melody in our hearts to the Lord. And unless we find this benefit by it, it will signify nothing to us; for it is the heart that God principally observes in all the services we perform to Him, and nothing is acceptable to Him but what proceeds from thence. And, therefore, they that sing only with the voice, and not with their hearts, had even as good hold their tongues. And they that come hither only to hear the organs, had as good stay away. For whatsoever I have said concerning church music, be sure it will avail them nothing that come not with an hearty and sincere desire to serve and honour God. For it is only an help to devotion, and therefore they that do not truly endeavour to perform their devotions to God, cannot possibly have any help by it. But as for those who shall come with sincere desires to praise and adore the Most High God, I do not question but, by His blessing, they will receive great benefit

and advantage from it, and will have cause to bless His name for such extraordinary helps that are here provided for them. And if any one should find but any one of these uses of the organs in their praising God, so as to do it better, all the pains and costs that any have, or shall bestow upon them, will be to very good purpose: much more if many of us shall do so, as I hope we shall.

But for that end, even that you may all experience the truth of what you have now heard concerning the usefulness of church music in the service of God, I desire you to observe this one rule: All the while that you are singing and praising God, keep your minds as intent as you can upon it, without taking any notice at all of the organs, for they will have their effect upon you better if you do not mind them than if you do; for your minding of them will divert your thoughts from the work you are about. Whereas, if your minds be wholly taken up with praising, admiring, and magnifying the Eternal God, your Maker and Redeemer, the musical harmonious notes, sounding all the while in your ears, will elevate and raise up your thoughts and affections higher and higher, and be as so many wings, wherewith your souls may fly up, and soar aloft in the high praises of God, as David speaks, *Ps. cxlix. 6*. So that by this means we upon earth may, and ought, to join with the choir of heaven, in praising the Most High God, and the Lamb that sitteth upon the throne, singing that heavenly anthem in the *Revelation*; “Hallelujah, salvation, glory, honour, and power be to the Lord our God, for ever and ever. Amen.”

PROVERBS iii. 6.

בְּכָל-דֶּרֶךְ־יָיָה דָּעָהוּ יְהוָה וַיַּשֵּׁר אֶרְחֻתָּיָהּ

In all thy ways acknowledge Him, and He shall direct thy paths.

[Eph. 2.
12.]

ALL that we poor mortals upon earth can do for Him that governs as well as made the world, is only to acknowledge it is He that doth it, that nothing can happen to any private person but according to His will and pleasure, much less any revolutions in states or empires but what are managed by His infinite wisdom, power, and goodness. He that lives not under a constant sense of this, lives as “without God in the world;” but he whose mind is continually possessed with right and clear apprehensions of the divine providence in and over the world, and expresseth the same by all the means and methods that he can, doth all that is required of him, or, indeed, that he is capable of doing for Him that made him, who, being infinitely glorious in Himself, cannot possibly receive any accessions of glory from us, who have nothing but what we receive from Him. But, howsoever, of His own essential goodness and benignity, He is pleased to acknowledge Himself as glorified by us when we only acknowledge the glory that is in Him. And as this is the only way whereby it is possible for us to give any glory unto God, so it is the way, too, whereby to obtain His assistance and blessing upon what we do. As the wise man long ago observed, saying, *In all thy ways acknowledge Him, and He shall direct thy paths.*

Words much to be observed at all times, especially when we undertake any thing of more than ordinary weight and moment, for we cannot but be all sensible of the many errors and mistakes we are subject to in all our most serious at-

tempts and enterprises; nothing being more common with us than to fancy that to be good for us which we afterwards find to be evil, and therefore to do many things, and then to wish we had not done them. And although the end we aim at happen to be sometimes good, yet we commonly make use either of wrong means, or else of the right means in a wrong manner, and so are seldom able to accomplish it. Whereby it comes to pass, that the greatest designs and projects in the world usually turn to little or no account to us, if not to a very bad one. And, therefore, as we desire not to labour in vain, and to spend our time and strength and parts, to no purpose, it must needs be a matter of extraordinary consequence to us all to find out a way how to be always certain of such assistances and directions, in the ordering and managing of our affairs, that we may be sure to bring them to a good issue. And this is that which we are here taught by the infallible pen of the wisest of men, inspired by God Himself, in the words which I have now read. Especially upon this day, wherein we commemorate the deliverance, not only of three kingdoms, but likewise of one of the best churches in the world, from utter ruin and destruction. Wherein we may observe two things, — a precept, and a promise annexed to it. The precept, *Acknowledge Him in all thy ways*; the promise, *and He shall direct thy paths*. In the precept we shall consider the object, *Him*; the act, *acknowledge Him*; and the latitude or extent of it, *in all thy ways*.

As for the object whom we are to understand by *Him* that we ought to *acknowledge*, is plain from the foregoing verse, “Trust in the Lord with all thine heart, and lean not to thine own understanding.” And then it follows, *acknowledge Him*, that is, the Lord before spoken of, even that invincible, all-glorious, infinite, eternal, supreme, and incomprehensible Being, which we, in English, call God, and who, in Hebrew, is pleased to call Himself Jehovah, which we translate “the Lord.” Though I much question whether there be any word, either in our own or any other language, that can fully express what is meant by that great and terrible name, whereby the Most High God is pleased to manifest and reveal Himself to us. That which I think comes

nearest to it is *Being*, or *Essence*, for so the word plainly signifies, and therefore intimates what kind of notion or idea of Himself this Almighty Being would have us to frame in our minds. Not to conceive of Him under any particular form or shape, or kind of being, but as BEING itself in general. And, therefore, when Moses asked Him His name, He [Ex. 3. 14.] said, "I AM THAT I AM," and simply, "I AM;" not I am great, and wise, and good, and true, and powerful; nor only, I am greatness, and wisdom, and goodness, and truth, and power, in the abstract, but absolutely and indefinitely, "I AM," and "I AM THAT I AM." Whereby He plainly suggests to us, that He would not have our thoughts of Him confined to any one, or more, or all the perfections that we are able to imagine, but be so far extended, enlarged, and exalted above all particular beings and perfections imaginable, until they are even swallowed up in the abyss of being and perfection itself, no way able to recover themselves, but by passing, as fast as they can, from the contemplation of what He is in Himself, to what He is to all things else, even the source and principle of their being and existence. For this also is imported by His name Jehovah, even that we do not only live and move, but have our being in Him. And not only we, but every thing that [Acts 17. 29.] is; "For of Him, and through Him, and to Him, are all things." Rom. 11. 36. Yea, all things exist so continually in Him, that it is as impossible for any thing to be without Him, as it is for Him not to be. For as God is being and essence itself, to say a thing may be without God, is the same as to say it may be without being, which is a plain contradiction. And therefore, whatsoever it is that we can bring within the compass of our thoughts, we are still to apprehend it as existing in Him, who is the fountain and origin of all existence in the whole world, infinitely more clearly than the sun is of the light that is in the air. So that whether we fix our thoughts upon the bodies which are here below, within, or upon the earth, or raise them up into the air, and there consider the sun, moon, and stars, or else carry them into the highest heaven, and there think upon these thinking substances, which we call Angels; after all this we may, and ought, to mount them up higher and higher still, until

they come to the great Jehovah, the supreme and universal Being of the world, and contemplate upon Him, not only as raising the several things, which we before thought of, out of nothing at the first, but likewise as supplying all and every one of them with being and existence continually from Himself. And not only the things themselves, but their several motions and actions, too, yea, their very activity itself, or power of acting. Whatsoever virtue or quality there is in herbs or plants, in stones, in metals, in minerals, or the like, whatsoever life, or strength, or propensity, or inclination, there is in beasts, or birds, or fishes, or even in the minutest insects; whatsoever faculty of understanding, reasoning, discoursing, willing, or affecting, there is in men; whatsoever sympathies or antipathies there is betwixt any earthy, whatsoever force or influence in the heavenly, bodies; yea, whatsoever knowledge, or subtlety, or power, or agility, or whatsoever else it is that the inhabitants of the other world are endowed withal, it was not only infused into them at first, but flows continually from Jehovah, the fountain, the inexhaustible fountain of being. Insomuch, that should He withdraw or suspend His influence, all things would be at a stand, not able to move or stir a jot. But should He cease from issuing forth any being or existence from Himself, every thing would immediately cease to be, and, in the twinkling of an eye, drop down to nothing. For as He is Jehovah, the Being of all beings, He must needs be the Cause of all causes, the principal of all motions, the spring, the centre, the perfection of all perfections whatsoever. And, therefore, without Him there can be no such thing as perfection, motion, conversation, or being, in the world.

All this, and infinitely more than I am able to express or conceive, is implied under this, the most proper name of God here used,—Jehovah, in whom, as there are infinite perfections, so every perfection is infinite; and, therefore, the highest of our finite conceptions of Him cannot but be infinitely below Him. Insomuch, that when I set myself in good earnest to think upon Him by whom alone I think, in whom alone I live and am, the eye of my mind is presently dazzled, my whole soul is amazed and confounded at His transcendent splendour and majesty; “And (as Job Job 21. 23.

saith) by reason of His highness I cannot endure." Yet, howsoever, seeing He hath been pleased to call Himself Jehovah, and under that name to unveil and discover Himself to us, I have endeavoured, not only to raise my thoughts as high as I could in the contemplation of what is signified by it, but also to express the same, as well as I could, to you, that so I might, by His blessing and assistance, excite and quicken these natural notions of this Almighty Being which He Himself hath implanted in you, and, by consequence, prepare you the better to understand and practise the great duty which He is pleased here to require of you, even to *acknowledge Him*.

A duty which, at first sight, I confess, may seem very plain and common, but, upon due consideration, we shall find it to be not only the greatest, but that under which all other duties are contained, and to which they tend. For as in order to our acknowledging God aright it is necessary to perform universal obedience to Him, so universal obedience to Him is required, only in order to our right acknowledgment of Him. This being the great end and reason why we ought to obey Him, that we may thereby testify our acknowledgment of His power and sovereignty over us; His justice, goodness, and mercy to us. Yea, for this end it was that He Himself made the world, and us, and other creatures in it, capable of reflecting upon and acknowledging Him that made us; for it is said, that He

Prov. 16.4. "made all things for Himself." How so? Not that He stood in need of any thing for Himself, being infinitely happy in the enjoyment of Himself; but, howsoever, of His own essential goodness, which is naturally communicative of itself, He was pleased by His almighty word to command the stately fabric of the world out of nothing, and to exert His infinite perfections in the establishment of the whole, and in the disposition and endowment of every part in it. But when all is done, though every thing He made be good, yet He that is the chiefest good could not be the better for any thing He made. Neither would the whole creation have signified any thing, if there had been none but Himself to contemplate upon it; for He could not but behold infinitely more good in Himself than in all His creatures,

which could have no other goodness but what proceeded from Him. Hence, therefore, He was pleased to endow several of His creatures, as the angels in heaven, and upon earth mankind, with the power of thinking, discerning, and considering of what He their Creator had done, that so they might always admire and *acknowledge* His infinite wisdom, power, and goodness in the creation, contrivance, and government of the world: which if we neglect to do, we frustrate, as much as in us lies, the very end of our creation; for our Creator having made us only for Himself and His own glory, unless we *acknowledge Him* in what He hath done and still doth for us and other creatures, we do not do the work, the only work which we were made for; there being no way but this whereby it is possible for us to give any glory to our great Creator: so that, whatsoever it is we do, it is no farther a good work, or acceptable unto God, than as it is done for the same end for which He Himself doth all things, even for the advancement of His glory, by our acknowledgment of it.

Seeing, therefore, that we cannot answer the ends of our creation without doing the duty which is here required of us, we cannot, surely, but look upon ourselves as highly concerned to understand how to do it aright. For which purpose we must consider that, in order to our acknowledging the Lord Jehovah, it is necessary that we first have an habitual knowledge of Him, as the Hebrew word here used most commonly signifies; that we do not only think, or suppose, or hope, but certainly know, steadfastly believe, and be fully persuaded of, what He is in Himself, and what He hath done and still doth in the world; that in Himself He is, in and of Himself, an omnipresent and omniscient, infinitely wise and powerful, good, holy, just, merciful, and eternal Being: so omnipresent, that wheresoever any thing else is be sure He is, without whom nothing can be; so omniscient, that He knows all thoughts, affections, words, actions, motions, and things that ever were, or are, or will, or can be, in the world; so infinitely wise, that He designs, contrives, and carries on every thing He doth in the best manner, and for the best ends and purposes, that can be; so powerful, that He can do whatsoever He pleases, and

that, too, either with means or without means, as He Himself sees good ; so good, that He is all good, the chiefest, the only good, goodness itself, diffusing itself over all His works ; so holy, that He can neither sin Himself nor be the author of it in others, it being directly contrary, yea, contradictory to His very nature ; so just, as to punish every sin that is committed ; and yet so merciful, too, as to pardon every sinner that repenteth. And in all these and other His perfections He is so eternal, that He always is not younger at the beginning, nor older at the end of time, but always one and the same pure, simple, unchangeable, eternal act.

Neither must we only know what God is in Himself, but likewise what He hath done and still doth in the world ; that as He made, so He preserves and upholds, the world by the word of His power, and governs, orders, and disposeth of all things in it according to His will and pleasure : so that He concerns Himself and exerciseth His divine perfections equally in the management of the greatest and the least, the highest and the lowest things that are in heaven or earth ; for if we go up into the highest heavens, and take a view of the several ranks and orders of angels, archangels, thrones, dominions, principalities, powers, and the rest of that celestial hierarchy, we may behold them all depending upon the goodness, and subject to the power and pleasure, of the great Jehovah, always praising and adoring him, and ready every moment to receive and observe His commands, in ministering to His saints and servants upon earth, and distributing His bounty and largesses among them ; and if we bring down our thoughts from heaven, and send them as low as hell, we may there behold the devils themselves, those impure spirits that rebelled against God, kept notwithstanding in perpetual subjection to Him, being reserved by Him in everlasting chains, under darkness, to the judgment of the great day. And though He employs them as His executioners, to execute His judgments upon His rebellious subjects upon earth, yet, as they can hurt none but such as He hath first condemned, so neither can they ever go beyond their commission, nor execute any other punishments, nor for any longer time, than

just as He orders them: as is plain from the instance of Job; for Satan himself, the prince of devils, could not so much as touch his goods till he had obtained a commission from God, nor his body afterwards, till his commission was enlarged. Nay, we find in the Gospel that the devils could not enter into the very swine till Christ had given them leave. Matt. 8.
31, 32.

And if we consider the heavens, the sun, moon, and stars, which God hath ordained, they never yet did nor ever can move otherwise than as He would have them, who, when He pleaseth, can make them all stand still, as the sun did in the days of Joshua; and not only their motions, but their very powers and influences, whereby they affect one another, or else any earthly bodies, whether severally or conjunctly, are all directed and governed by Almighty God, who can make them fight against His enemies, as we read the stars, [Judg. 5.
20.] in their courses, did against Sisera.

The same holds good as to all and every thing in this lower world: the beasts of the earth, the fishes in the sea, the birds of the air, from the greatest to the least, are all under His care and conduct; so that not so much as a sparrow can do so much as fall to the ground without our heavenly Father, as our Lord Himself hath taught us. But men are of more value than many sparrows; and therefore nothing, be sure, can happen to any of them without His special providence and order; insomuch that if one be cleaving of wood, and the head of his axe happen to fall off and kill another, though, in respect of men, it be only chance-medley, yet it is expressly said that God delivered the man into his hand; and in a fight, when men shoot at random, every bullet or arrow that is so shot observes the orders of the Generalissimo of the world, and only executes His will and pleasure: as in the case of Ahab, when a man drew a bow at a venture, and smote him between the joints of the harness, and wounded him, so that he died that evening, as God, by His prophet, had foretold he should. Yea, we read that in the very casting of lots, the most accidental thing that is, the whole disposing thereof is of the Lord; and therefore the Apostles took this course to know whom God would have to be His Apostle in the room of Judas. [Matt. 10.
29, 31.]
Ex. 21. 12.
Deut. 19. 5.
1 Kings 22.
34.
Prov. 16.
33.
Acts 1. 26.

[Matt. 10.
30.]

And if such things as these, which to us are mere contingencies, be notwithstanding managed by the steady hand of Divine Providence, we cannot but acknowledge that whatsoever can any way concern us must needs be so too ; inso-much that every man at this time upon the face of the earth is just in that condition that God would have him to be in, both as to his mind, body, and estate in general, and likewise as to every individual circumstance belonging to any of them : for the very hairs of our head are all numbered. In short, therefore, we must know, that as there is not one grain of matter more or less now than there was in the beginning of the world, so neither is there any generation, corruption, motion, change, or alteration of any one thing in it but what is ordered by the wisdom of God, so as is most for the good of the whole, and for the glory of Him that made and governs it.

1 Sam. 3.
18.

Now this habitual knowledge of God and His providence being presupposed, it is easy to observe what it is properly to *acknowledge Him* ; for that is nothing else but to bring this habit into act, so as upon all occasions actually to apprehend the Lord Jehovah as interposing His power, exercising His wisdom, manifesting His goodness, and signifying His pleasure, in every thing that happens in the world ; and to say, with old Eli, “ It is the Lord, let Him do what seemeth Him good.” For which purpose it is necessary that we do not suffer our thoughts to lie entangled amongst the secondary causes, but that we raise them up into the first, and keep them always fixed upon Him, as ranging and managing the whole chain of all other causes, so as to make them fulfil His pleasure and produce what He would have effected in the world : as for example at this time, whatsoever inferior causes have concurred towards it, yet I apprehend the Supreme Being in the world as ordering the whole affair that we are now engaged in. It is by Him that we are come from our several places of abode and are met together in this place ; it is by Him and His providence that I now preach, and that I now preach concerning Him and His providence ; yea, it is by Him, and Him alone, that I now speak and you hear ; and whatsoever impression is made upon you by the words you hear, doth not proceed

from any virtue or efficacy in the words themselves, but from His power and grace accompanying of them. And thus it is that whatsoever is, or falls out in the world, whether from the concurrence of necessary causes, or else, as we say, by accident, we are still to lift up our eyes to the Lord Jehovah, and look upon Him as ordering, overruling, and disposing of it. And this is truly to *acknowledge Him*.

But here we must observe, That wheresoever there is such a quick and lively sense of God's special providence in and over the world, it cannot but put forth, and manifest itself some way or other upon all occasions. For if we thus *acknowledge* God in whatsoever comes to pass, when any thing happens contrary to our present expectations or desires, we cannot murmur and repine at it; but must needs quietly and patiently submit unto it, and acquiesce in it, as David did, saying, "I was dumb, and opened not my mouth, because, Ps. 39. 9. that Jehovah did it." When by our wisdom and foresight, by our care or industry, by our friends, or any other means, we accomplish our designs, and attain to any thing that is for our profit and advantage, we must acknowledge ourselves obliged to God for it, saying, with the same royal prophet, "This is the Lord's doing, and it is marvelous in our eyes." Ps. 118. 23. Thus, whether we gain or lose, whether any thing be bestowed upon us or taken from us, by what instruments soever it be brought about, we, looking upon it as the product of infinite wisdom and goodness, must bless and thank the Lord for it, in the words of Job, "The Lord gave, and the Lord hath taken away, blessed be Job 1. 21. the name of the Lord."

Moreover, if we be thus truly sensible of God's over-ruling providence, we cannot but fear and dread His divine displeasure above all things in the world; so as to do nothing that is contrary, nor leave any thing undone that is agreeable, to His revealed will, whatsoever may come of it. For as no man can fear God except he *acknowledge* Him, so no man can *acknowledge* God but he must needs fear Him. And he that truly fears Him that governs the world, dares not offend Him for all things in it; as knowing that all things in it can do him neither good nor hurt, but according to His will that governs it. Who, if he be offended by us, can bring

what evil He please upon us; and it will not be in the power of all the creatures in the world to help or defend us. And if He be well-pleased with us, we need not fear what any one, or all, the creatures in the world can do against us; they being able to do nothing but what He enables them to do.

Hence, therefore, as ever we desire to testify our acknowledgment of God, whatsoever straits we are brought into, we must not endeavour to extricate ourselves by any unlawful means, by doing anything contrary to those known rules that He hath set us. For that is, in effect, to deny God, and to shew that we have no fear nor regard at all either of Him or His laws, in that we choose to act contrary to what He hath commanded, and so to provoke His displeasure against us, rather than patiently to bear what He hath laid upon us, or go to Him to ease us of it, in the use of such means as He Himself hath prescribed; which is one of the greatest affronts that we can offer to His Divine Majesty, and that which He will certainly punish with the utmost severity, not only in the world to come, but most commonly in this too; for He so orders it in His providence, that they who take such indirect courses to prevent or remove any evil they fear or feel, do very rarely effect what they design by them, and often the quite contrary; so that what they feared, instead of being prevented, is thereby brought upon them: and what they felt, instead of being removed, is not only continued to them but increased and made heavier. And if at any time they suffer them to succeed, so that they are delivered from their present fear and trouble, yet that very deliverance shall be only in order to the bringing of some greater judgment upon them. So absurd and ridiculous a thing it is ever to expect to get good by doing evil, to prevent or remove any trouble from us, by offending Him who alone can do it, and who, if we *acknowledge Him in all our ways*, hath promised to *direct us in all our paths*: but, on the other side, He will cross us as much in all our designs, if we do not *acknowledge Him*. As they, be sure, do not who fear any thing or person in the world as much or more than Him; for they whose minds are constantly possessed with a due sense of His absolute and supreme authority over the world, cannot but fear and dread Him above all things in it, so as not to dare do any thing

that may offend Him, although they might gain the whole world by it, and had rather hazard their own lives a thousand times than once incur His displeasure in whom they live.

Furthermore, as he who acknowledgeth the Lord must needs fear Him, so he cannot also but trust on Him; and not only on Him, but on Him only, so as to depend upon nothing else but Him, as knowing that all things else depend wholly upon Him, and can neither be nor act without Him. This is that which is expressly required of us in this very place, in the words before my text, "Trust in the Lord with all thine heart;" and then here, *Acknowledge Him in all thy ways*, viz. by trusting in Him with all thine heart: and, by consequence, above all things else. And this, certainly, is one of the highest acts whereby we can ever declare our acknowledgment of God, when in the various changes and chances we meet with in the world, we can support ourselves with the serious consideration of, and an humble confidence upon, the infinite wisdom and power, goodness and mercy, of Him that governs it. But this we can never do as we ought, if we look upon Him only as the creator and governor of the world; for we being conscious to ourselves that we have broken these wise, and righteous, and good laws that He hath set before us, and thereby have incensed His wrath and indignation against us, if we consider Him only as the supreme and universal monarch of the world, we have just cause to fear and tremble, as the devils do, at the apprehensions of His greatness and justice, but have no more ground in ourselves than they have to expect any grace or favour at His righteous hands, much less to trust and confide in Him for it.

Wherefore, in order to our trusting on Him, it is necessary to consider, that in these holy writings, wherein this Almighty Being hath revealed Himself to us, He hath likewise acquainted us, that as He is in Himself Jehovah, one most pure and simple Being, so He was pleased, from all eternity, to communicate this His most pure and simple Being to another, who is therefore called His Son, as "being the brightness of His glory and the express image of His person," of the same substance or nature with Himself the Father. And that from these two proceedeth a Third Person, called the [Heb. 1. 3.]

Holy Ghost, of the self-same individual essence with both ; so that all and every one of these Persons is that Jehovah whom we are here commanded to acknowledge. Moreover, we must consider also, that the second of these glorious Persons, the Son, was pleased, by the Almighty Power of the third, to unite our human nature to His own divine Person, [Is. 7. 14.] so as to become “ Immanuel, God with us,” God and man in one and the same Person, who, having thus taken their nature upon Him, was pleased, in it, to converse with men upon earth, for several years together ; all which time He spent in teaching them all such truths as were necessary for them to believe or know, in working miracles to convince them of the divinity of His Person, and the truth of the doctrine which He taught them ; in instructing them in their whole duty to God and man, both by His precept and example. And then, by the “ one oblation of Himself, once offered, He made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world,” even of all that partake of that nature which He assumed, and in which He suffered. After which, rising again the third day, He ascended up into heaven, where He hath been ever since, and ever will be, making intercession for us ; and therefore is truly called, not only Christ, but Jesus, a Saviour, as being able to save, to the utmost, all that come unto God by Him. [Heb. 7. 25.]

Now, these things being duly considered, it is easy to observe what grounds we have to trust on the great Jehovah, notwithstanding the sins that we have committed against Him ; for He, having inflicted the punishments which, by His law, were due to the sins of mankind, upon the whole nature of man, united to the person of His own Son, hence He is now ready to receive all of that nature into His grace and favour again, if they will but repent and believe in Him : for if we do this, He, in His said Son Jesus Christ our Saviour, hath promised us all the good things that we can desire, to make us both holy and happy for ever. And He hath not only permitted, but commanded us to trust and rely upon Him for the performance of His said promises ; so that we have the same obligations upon us to trust on His promises as we have to obey His precepts.

And, besides that, this is the great and necessary condition that He requires of us, in order to the performance of all His promises to us,—that we steadfastly believe and trust on Him for the performance of them, without which we make ourselves incapable of ever having them performed to us; and the reason is, because, unless we take His word for what He hath said, and rest confident that He will act accordingly, we make Him a liar, and deny His truth and faithfulness; which is so essential to Him, that the Apostle saith, “He cannot lie;” it being a contradiction to His [Tit. 1. 2.] nature and essence, which is Truth itself. And there is all the reason in the world that they who will not acknowledge God, by believing Him to be faithful to His word, should not have it fulfilled to them: from whence we may also observe how indispensably necessary it is, in order to our acknowledging God, that we put our whole trust and confidence on Him for all the good things that He hath promised in His holy Gospel, and what ground we have to do so, having nothing less than the word of truth itself for it, and that, too, sealed and confirmed to us in the blood of His only Son; which is so sure and firm a ground whereupon to build our hopes of all good things to be received at the hands of God, that we neither need nor ought to trouble our heads about any thing, but only to repent of our former sins, and serve God sincerely for the future: for, if we do that, we may and ought to rest fully satisfied and persuaded in our minds that He, for His Son’s sake, who is now, in our nature, interceding for us in heaven, will pardon all that is past, assist and accept our sincere, instead of perfect, obedience, and give us all things necessary both for life and godliness; that He will defend us from all evil that men or devils can design against us, and cause all things in heaven and earth to work together for our good; and at last He will take us up unto Himself, to live with Him and enjoy Him, the chiefest good, for evermore. This is properly to trust in the Lord Jehovah, when we thus fear nothing but Him, and, whatsoever happens in the world, still look upon ourselves as safe and secure under His protection; firmly believing that He, according to His promise in Jesus Christ, will be merciful unto us, and bless us, and keep us from all

evil, and bestow upon us whatsoever is or can be really for our good. And this is so high and clear an acknowledgment of God, that we can do nothing more pleasing and acceptable unto Him, nor more advantageous and profitable for ourselves; for they who thus trust in the Lord to be delivered and saved by Him, shall therefore be delivered and saved by Him, because they trust on Him. They have His own word for it, that He will deliver them from the wicked, and save them, because they trust on Him. Thus, when the Lord acquainted His prophet Jeremiah that Jerusalem should be taken and sacked by the Chaldeans, He added withal, “But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord.”

Ps. 37. 40.

Jer. 39. 17,
18.Ezek. 36.
37.

But here we must farther take notice, that to our having the promises of God fulfilled to us, it is required that as we trust in Him, so likewise that we pray unto Him for it, which is itself also a great acknowledgment of Him; for by our constant and devout application of ourselves to Him to pardon our sins, to prevent our fears, to remove our troubles, and to supply us with what we want, either for our souls or bodies, we plainly acknowledge our dependence upon Him; that He is the author and giver of every good and perfect gift, and that we have nothing but what we receive at His gracious and bountiful hands. But as we cannot steadfastly trust on Him except we pray unto Him, so neither can we pray unto Him effectually except we trust on Him; and as this is a high acknowledgment of God, it is the most effectual way for the obtaining of any thing we desire of Him (witness the great deliverance we this day commemorate); for we cannot but now acknowledge, to His honour and glory, that He, according to His promises to that purpose, hath heard the prayers and granted the petitions we have put up unto Him, in that He hath “abated the pride, assuaged the malice, and confounded the devices, of all our enemies.” Blessed be His name for it! For all our hopes that He will grant what we pray for, being grounded only

upon His promises to do it, unless we believe and trust on such promises, we have no ground to expect that He should grant us any thing we pray for. And therefore our Lord inserts this condition in the very promises that He makes us, to this purpose, saying, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And elsewhere, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." From whence it is plain, that if, when we pray, we likewise believe that God, according to His promise, will hear and answer us, then He will do it, otherwise not; and therefore we find in the Holy Scriptures how the Saints of old, when they prayed, expressed themselves commonly in the future tense, as in the fifty-first Psalm [ver. 7], "Thou wilt purge me with hyssop, and I shall be clean; thou wilt wash me, and I shall be whiter than snow. Thou wilt not cast me away from thy presence, nor take thy Holy Spirit from me." For so it runs in the original. And so doth the sixty-seventh Psalm begin, "God will be merciful unto us, and will bless us, and will cause His face to shine upon us." And the fourth ends after the same manner: "I will both lay me down and sleep, for thou, Lord, only wilt make me dwell in safety." If we consult the Hebrew text, we may observe many such expressions used in the prayers which are there recorded as so many acts or exercises of their trust and confidence in God; and though it be not always necessary thus to express it in words, yet in our minds we must always act our faith and trust in God for all the good things we pray for at His hands; for otherwise we shall pray in vain, and to no purpose. Whereas, if we both present our petitions to Him, and at the same time believe that He will grant them, according to the promises that He hath made us in Jesus Christ our Saviour, we shall thereby acknowledge both His power and faithfulness, and then shall be sure to find grace and favour with Him.

And as we ought to testify our acknowledgment of God by praying to Him, so likewise by praising of Him and giving Him thanks. I put them both together, because they are one and the same thing, and are usually expressed

in Hebrew by one and the same word ; which also signifies, in general, to confess or *acknowledge* ; all the praise and thanks that we can give to God being nothing else but our acknowledgment of what He is in Himself and hath done for us ; and therefore, when we read, “ Oh that men would praise the Lord for His goodness,” &c., in Hebrew it is, “ Oh that men would *acknowledge* to the Lord His goodness, and His wonderful works to the children of men.” And elsewhere, “ Oh give thanks unto the Lord, for He is good : for His mercy endureth for ever,” the words may properly be rendered, “ *Acknowledge* to the Lord that He is good, that His mercy endureth for ever.” And then it follows [v.2], “ Let Israel now say, that His mercy endureth for ever.” From whence it appears that this our acknowledgment of Him ought to be expressed and declared by words, or some such outward signs, and then it is properly that which we call praising God, or giving thanks to Him. And therefore David, when he would praise God, as he often doth in the Psalms, he only declares and repeats what God hath done for mankind in general, or for His own people in particular. And thus our Church continually praiseth God in that no less excellent than ancient hymn, the *Te Deum*, which begins, “ We praise thee, O God : we *acknowledge* thee to be the Lord.” Where the latter words explain the former, even that we praise God by acknowledging Him to be the Lord. And the whole is nothing else but a declaration that we and the whole Church, both in heaven and earth, acknowledge His glory and goodness to mankind ; yea, thus it is that the glorified Saints and Angels in heaven praise Him, saying, “ Holy, holy, holy is the Lord of Hosts ; the whole earth is full of His glory.” And, “ Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.” And again, “ Great and marvellous are thy works, thou Lord God Almighty : just and true are thy ways, thou King of Saints.” And this is the meaning of that short but comprehensive hymn, which they in heaven, as well as we upon earth, continually use, even “ Hallelujah, praise ye the Lord ;” or, as the word signifies, “ *Acknowledge* and declare the glory and splendour of

Ps. 107. 8,
15, 21, 31.

Ps. 118.

Isa. 6. 3.

Rev. 4. 11.

chap. 15. 3.

Jehovah." And therefore, when they have called upon one another to praise God, saying, "Hallelujah," they immediately all join together to do it, as it was in one chorus, saying, "Salvation, and glory, and honour, and power unto the Lord our God." And as we hope to join with them hereafter, we ought to begin it here, by having the praises of God continually in our mouth, and so testifying to one another, and to all the world, that we own and acknowledge Him for our great Creator and continual Benefactor; especially upon this occasion, what cause have we to praise and magnify His all-glorious name, and to join with the choir of heaven, saying, "Hallelujah, salvation, and honour, and glory, and power be to the Lord our God; blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever." Rev. 19. 1.

But we must remember, in the last place, to acknowledge Him in our works as well as words, by performing sincere and universal obedience to Him; otherwise we shall come into the number of those who, as the Apostle saith, "profess to know God, but in works they deny Him, being abominable, disobedient, and to every good work reprobate." Tit. 1. 16. For if we refuse or neglect to obey what God hath commanded, we, in effect, deny and disown His power and authority over us; whereas by walking, to the utmost of our power, in all His commandments blameless, we manifest to all the world that we *acknowledge* Him to be our Lord and Master, and that all His commandments are true, and holy, and just, and good for us. And hence it is that this is called our serving God; and it is, indeed, all the service that we can do Him for the manifold mercies that we continually receive from Him. And whatsoever it is that He is pleased to require of us, He therefore only requires it of us; and we are therefore obliged to perform it to Him, that we may thereby observe this one commandment, into which all the rest do ultimately resolve themselves, even *acknowledge Him* that made us.

Having thus discovered how we ought to *acknowledge* God, we should now consider the extent of this duty, how we ought to do it,—*in all our ways*. But that will be despatched in few words; for, by *all our ways*, we are certainly

to understand the whole course of our lives : so that this is not a thing to be done only now and then, but as it was the end of our creation, it ought to be so of all our actions. And as of all in general, so, by consequence, of every one in particular, for whatsoever it is we undertake, we are first to consider whether it be agreeable to God's revealed will, for fear lest we should offend Him in doing it. And if we find it to be so, then we are to pray to Him, and trust on Him to assist and direct us in it, so as to begin, continue, and end it only in Him. And when it is done, we are to ascribe all the honour and glory of it only unto Him. Thus it is that we may and ought to acknowledge the Lord Jehovah in *all our ways* ; and if we do this, He Himself here promiseth that He will *direct our paths*.

And that is the other thing observable in these words, even the promise that Almighty God here makes to *direct our paths*, in case we *acknowledge Him in all our ways* ; which promise is certainly of the same extent and latitude with the command : for as the command contains whatsoever God requires of us, so doth this promise whatsoever we can desire of Him. By that He obligeth us to do all we can for Him, by this He obligeth Himself to do all He can for us ; for if He directs, or, as the word may be translated, Prov. 3. 23. “makes our paths straight” and plain “before us,” as we shall never go out of the way, so neither shall we “stumble” in it. For there shall be no rubs in it, nothing to hinder or impede our progress. But whatsoever it is that we thus undertake, so far as it is really for our good, all things shall concur to it ; for He that governs all things will do so. To this purpose is that remarkable passage also in the Psalms, Ps. 37. 4, 5. “Delight thyself in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord : trust also on Him, and He shall bring it to pass.” For He will order and dispose of all inferior causes, so that they shall join their forces together for the effecting of it. As none of us but may have often observed how, when Almighty God either wills a thing should not be brought about, or doth not will it should, these things that should concur to it all run counter, or, at least, like Pharaoh's chariots in the Red Sea, their wheels are off, so that they drive heavily,

and can never attain to the end they were designed for. But when, upon our acknowledging and owning God in what we undertake, He is pleased to interest and engage Himself in it, all things else, acting and moving only under Him, put forth all their power and vigour, striving, as it were, which should contribute most towards the accomplishing of it. And nothing in the world shall be able to oppose or hinder it; for “When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.” Yea, the stones of the earth, the beasts of the field, the fowls of the air, and the very creeping things of the ground, shall enter into the same league, and become His sure friends and allies. And so will all the holy angels that are in heaven. So that he shall have no enemies in the world but those who are so to God, even the devils in hell. And yet they, too, for all their implacable hatred and malice, shall be so far at peace with him, that they shall not be able to bring any evil upon him; but whatsoever they attempt against him shall, in spite of their teeth, wheel about, and turn to his good. Prov. 16. 7.
Job 5. 23.
Hos. 2. 18.

Thus therefore it is, that if we *acknowledge the Lord in all our ways*, and so always please Him, all things that He hath made shall, in some way or other, make for us, and promote our interest and good in the world. And where the ordinary power of all the natural causes fails us, He Himself is pleased to appear, in an extraordinary and supernatural manner for us, so as to invert the course of nature, increase its power, or else to act without it, immediately from Himself. As seeing our souls are of that sublime and spiritual nature that no inferior cause can reach them, so as to work effectually upon them to any good purpose, therefore He Himself, by His own Holy Spirit proceeding from Him, is pleased to move upon them, and to influence all their powers and faculties, enlightening our minds, informing our judgments, inclining our wills, regulating our affections, directing our very thoughts, and ordering the subtle spirits in our brains, so that they may occur, which shall be most for our advantage. As the wise man assures us, saying, “Commit thy works unto the Lord, and thy thoughts shall be established,” or directed; insomuch, that Prov. 16. 3.

when we are in a mist, and know not which way to take, upon the lifting up our hearts to God, He lifts up the light of His countenance upon us, and then immediately the clouds are dispersed, and all is serene and clear about us.

[Ps. 36. 9.] In His light we see light, and our ears, as the prophet saith, Isa. 30. 21. hear a word behind us, saying, "This is the way, walk ye in it." Hence it is, that they whose minds are always fixed upon God live above the world, far beyond the reach of all things in it, even the very fiends of hell, and of fate or fortune, as the heathen observed.* Which being nothing else but the series of natural causes, must needs be much inferior to those who are acted by a supernatural principle, the Spirit of God Himself, the God of nature, who did not only establish the whole course of nature at first, but still continues to dispose and order it, according to His own will and pleasure. And therefore, so long as we acknowledge and trust on God, as we ought not, so we need not, concern ourselves about the influences of the stars, the prodigies of nature, or any presages of future events, what may, or may not, happen hereafter in the world: for whatsoever becomes of others, He whom we acknowledge to govern all things will be sure to *direct our paths* for us; for He will guide us by His counsel, assist us by His grace, conduct us by His Spirit, and protect us by His power, until, at length, He receive us to Himself in glory.

But here we must farther observe, that these words concern not only single persons, but likewise all societies of men, or bodies politic, as such; for they also, if they *acknowledge God in all their ways*, will have their *paths directed* by Him. And, doubtless, every man is bound as to *acknowledge God* by himself, so to express and manifest the same in company with others. For this is the great end of human societies, that as the angels in heaven, so we upon earth, may join together in paying our acknowledgments

* *Denique affirmat eos Hermes, qui cognoverint Deum, non tantum ab incursionibus Dæmonum tutos esse, verum etiam ne fato quidem teneri. Μία, inquit, φυλακὴ εὐσεβεία. Εὐσεβοῦς γὰρ ἀνθρώπου οὐ δαίμων κακός, οὔτε εἰμαρμένη κρατεῖ. Θεὸς γὰρ ῥύεται τὸν εὐ-*

σεβῆ ἔκ παντὸς κακοῦ, τὸ γὰρ ἓν, καὶ μόνον ἐν ἀνθρώποις ἐστὶν ἀγαθὸν εὐσεβεία. Quid sit autem εὐσεβεία, alio loco his verbis testatur dicens: ἡ γὰρ εὐσεβεία, γνῶσις ἐστὶ τοῦ θεοῦ. — Lactant. Div. Inst. ii. 15.

to our common Creator and Governor, and assist and excite each other in the doing of it. And as this is the end, so it ought to be the great care, of all societies of men, from the least to the greatest, even of whole kingdoms or empires, where vast companies of men are for this purpose incorporated, and live together under one common head. For as the Lord, and He alone, is “the God of all the kingdoms of the earth, the Lord of lords, and King of kings;” all the kingdoms of the earth must needs be obliged to own and *acknowledge* Him to be so, and to take what care they can that all and every one of their respective members do the same accordingly; for it is this public and general acknowledgment of God in it that we call the religion of any nation or kingdom, upon the due performance whereof, as the happiness of every member, so the peace and tranquillity of the whole body depends. And therefore it is worth our while to inquire how this may and ought to be done. For which purpose I shall first premise three things :

First, whatsoever number of persons there are in any or all the kingdoms upon earth, who are baptized in the name of the Father, Son, and Holy Ghost, and acknowledge the true God, and Jesus Christ whom He hath sent, as they have a civil respect to the kingdom or nation wherein they live as subjects, so they are visible members also of Christ’s Catholic Church, which, although it be a kingdom of itself, governed by its own officers, instituted by our Lord Christ, and therefore is not of this world, but purely spiritual, having relation only to men’s souls and future states; yet it is necessary it should be, and always is, seated in the temporal kingdoms upon earth (as the soul is in the body), and in some places is of the same extent and latitude with them, in others not, as in our own particularly, there being at this time, to our great shame and grief, many subjects of this realm who were never baptized according to the institution of Christ, and so are not admitted into His Church. But howsoever, where the public acknowledgment of God, according to the doctrine and discipline taught and prescribed in the Gospel of Christ, is allowed and established by the laws of any kingdom or nation, though there may be some particular persons in it that do

not profess it, yet the Christian is still the public religion of that kingdom or nation, and the Church of Christ that is settled in it is, properly, a national church; and the king, queen, prince, or emperor, or whosoever he be that hath the sovereign power in that nation, is over all persons, in all causes, as well ecclesiastical as temporal, supreme governor upon earth, to whom is committed the supreme care of the Church that is seated in his kingdom, as well as of the kingdom in which it is seated.

Secondly, Where the Church of Christ is thus settled in any kingdom (as it ought to be in all), and so the Christian is the only religion publicly professed in it, many people are apt to profess it only upon that account, not because of the truth and excellency of it in itself, but only because it is the religion of that country where they live; which reason, if it may be called so, holding for all other religions that are any where publicly professed, as well as for that they are properly of no religion, at least, not of the Christian, any farther than by outward profession; and therefore all such persons, which, we have cause to fear, are very many in all kingdoms,—all such, I say, will observe the rules and precepts of their religion, and so *acknowledge* God no farther than they are obliged to do it by the laws of the land whereby it is established, which reaching only to the outward man, inwardly they are as bad and vicious as if they had never heard of any such thing as goodness or virtue, as heady and high-minded, as proud and self-conceited, as covetous and uncharitable, as malicious and revengeful, as if the Gospel of Christ had never been planted amongst them. And their minds being thus distempered and corrupted, they are apt, upon all occasions, not only to fall into all manner of personal wickedness and immorality, but likewise to raise schisms and factions in the Church, and tumults and seditions in the State, which therefore cannot, with any show of reason, be imputed to the religion they profess, but to their bare profession without the practice of it. For such things as these are directly contrary to the principles of the Christian religion, which requires us to live soberly, righteously, and godly in this present world, to be meek and lowly in heart, to follow peace with all men,

to be obedient and submissive to our governors, and to suffer the greatest rather than to do the least wrong to any man; and, therefore, they that act not according to these principles, whatsoever they may profess, they like not to retain God in their knowledge, but are enemies to Him and to His Church for His sake, because He is truly acknowledged in it. And hence it is that the Church of Christ always did, and ever will, meet with opposition in the world, so long as there are either devils in hell or sinful men upon earth to make it.

Lastly. This, therefore, being the state and condition of the Christian religion, wheresoever it is publicly received into any kingdom, in order to the free and constant exercise thereof throughout the said kingdom, it is necessary that it be encouraged, defended, backed, and enforced by the civil government and the laws of the land, which have more force upon carnal and sinful men than the laws of the Church, or of Christ Himself. I know that Christ hath left sufficient power with His Church to govern itself and its own members, and to fit them for heaven, without the assistance of any other. But as for the defence and protection of it against its enemies, that He takes care of Himself, or else commits it to the civil magistrate where it is publicly owned. In the first ages of the Church, before the empire became Christian, Christ Himself appeared, in a miraculous manner, for it, distributing His power of working miracles commonly amongst the members of it, whereby His Church was not only preserved and kept up in the world, but propagated too, maugre all the opposition that men or devils could make against it. But when emperors and kings themselves embraced the Christian religion, the power of working miracles presently ceased, and the care and patronage of the Church was then put into their hands, and so it hath been ever since, there being no need of extraordinary means where the ordinary means may do as well. And this is certainly the highest honour that can be conferred upon any prince, to be Christ's vicerent upon earth, in defending and assisting His Church in the free exercise of that religion which He hath established in the world. And as this is the prince's honour, so both his own

and his people's welfare depends upon the due performance of it, by making and publishing such laws as are necessary for that purpose; for seeing it is only in the exercise of the Christian religion that the Most High God is duly acknowledged in any kingdom, the very making and consenting to such laws as tend to the settling, securing, and promoting of that, is itself a public acknowledgment of God, made by the whole realm, and so entitles it to the great promise in my text, of being *directed* by Him.

And, therefore, this must needs be the main thing that the civil government ought to look after, for that, certainly, is not so much concerned in the salvation of particular persons as in the keeping up of that religion in order, whereby they may be saved, and God truly acknowledged in the kingdom. To which there are many things necessary, which are not so in themselves, to the salvation of this or that man in it, any farther than as every one is bound in conscience to observe and obey such laws as are enacted for that pious and good end.

These things being premised in general, we shall now consider particularly what those things are which ought to be thus established and performed throughout the kingdom, in order to the due acknowledgment of Almighty God in it.

First, therefore, it is necessary that there be certain places and times set up, where and when it should be done, throughout the kingdom. As also certain persons or officers, who may assist the rest of the kingdom in the doing of it. For these things, in general, are so necessary to the establishment of religion in any place, that no religion can any where subsist without them, nor yet without their being esteemed sacred and religious, by reason of their near and intimate relation to religion in general; and as they are supposed in all religions, so the religion of any nation is specified by them. As the Christian is known and distinguished from all other religions, by its being publicly exercised at such times, in such places, and such officers, as were appointed by Christ and His Apostles, and have been observed by His Catholic Churches in all ages. And, therefore, to take away all or any of these things, as now established amongst us (as some heretofore have endeavoured to do),

is plainly to undermine the Christian religion, and to make way for any, or no religion at all. But, on the other side, where there is sufficient provision made by the laws of any kingdom for the better observing of such times, for the erecting and upholding such places, and for the defending and maintaining of such officers as Christ hath settled in His Church, for the due acknowledgment of God, according to His Gospel; there His religion is publicly owned, and the true God so far acknowledged by that kingdom.

Now these things being thus established throughout the kingdom, that God may be duly acknowledged in it, it is farther necessary that there be a set form of public devotions drawn up by the Church, and so confirmed and enforced by the civil power that all persons may be obliged to join together in the performance of them at the times and places, and by the persons or officers, before-mentioned, otherwise, whatsoever some particular persons in it may do, the nation, in general, could not be said to acknowledge God; for if all people should be left to their own liberty to do what they pleased in this case, by reason of the imprudence, ignorance, and wickedness of the greatest part of mankind, some would never meet together at all upon any such account; others would meet together so as to dishonour God, rather than *acknowledge Him* as they ought, by their impertinent talking and irreverent carriage before Him. And, besides, that by this means the kingdom would be soon divided into as many opinions about religion as there are parishes, and there would be as many several modes of religious worship as particular congregations in it, none of which could be said to be the opinion or religion of the whole kingdom. And if it should so happen, which can never be expected, that all the persons in any nation should agree in *acknowledging* and worshipping Almighty God aright, yet still there would be no thanks due to the nation in general, as a body politic, for it, they having no obligation upon them from the laws of the land to do so. But where there is a grave and solemn form of Common Prayer, composed by the Church, seated in any kingdom, according to which the Most High God may be duly and fully acknowledged and worshipped in it; and this is enjoined, not only by the ec-

clesiastical, but likewise by the civil power of the said kingdom, to be every where observed and used, although there may be some particular persons who, through ignorance, prejudice, or any evil habit, may refuse or neglect to join with the rest of the kingdom in the using of it; yet, howsoever, the kingdom in general doth perform its duty, and duly *acknowledge* God, by its consenting unto, and enjoining such a form to be every where observed, whereby He is or may be duly acknowledged.

But for that purpose it is necessary that the said form, containing all things requisite to the public acknowledgment of God in the kingdom, be used in the vulgar tongue, which is commonly spoken and understood by all the people in it; for, otherwise, whatsoever acknowledgments of God there may be in the composition, there can be none made by the people in the use of it, who, not knowing what is said of God, cannot possibly join in the acknowledgment of Him. And although the enjoining of such a form in general be a public acknowledgment of God, yet the enjoining it to be used in an unknown tongue is, in effect, a forbidding the people to *acknowledge Him*, by making it impossible for them to do it. By which means, whatsoever acknowledgment of Him was designed in the injunction itself, is in practice made void and of none effect.

Moreover, it is necessary also that all the prayers in the said form be directed only to the Most High God, not to Saints or Angels, or any creature whatsoever; for that would be to acknowledge the creature instead of the Creator, God blessed for evermore. And besides that, whatsoever distinctions learned men may make, in all the popish countries where their prayers are usually directed to the Virgin Mary or other saints, to images, crucifixes, or the like, it is notorious that the common people pay more respect and reverence to them than they themselves do to Almighty God Himself; and, therefore, whatsoever kingdom publicly commands or allows this plainly detracts so much from that public acknowledgment which is due to Him, and to Him only.

And as it is necessary that the prayers be made only to God, so also that they be made to Him in the most humble

manner that may be, whereby to express our fear and reverence of His Divine Majesty, and our acknowledgment of His power and sovereignty over us; and likewise that, together with our prayers, we sing psalms, and hymns, and spiritual songs to Him, and so actually acknowledge His glory and goodness, and the wonderful works He hath done and still doth in the world. To which must be added, also, the public reading and expounding of the Holy Scriptures, as containing His revealed will concerning what He would have us to believe and do; for this is a public acknowledgment that we are all bound to believe and do what He saith, and, by consequence, that He is our great Lord and Master, whose will is a law to us.

And as for the sacraments which Christ hath ordained in His Church, the one for the admission of persons into it, the other for the perpetual commemoration of that sacrifice which He hath offered up for the sins of the world, it is necessary that they be duly administered all over the kingdom, according to His institution; both that the people may not want the great means that He hath appointed for their obtaining grace and salvation by Him, and that the nation in general may thereby testify its acknowledgment of the true God, according to the manifestations that He hath made of Himself, and His will to mankind, in the Gospel of Christ.

Where such a form of divine service as this is constantly used throughout a kingdom, with that decency and solemnity as becomes so great a work, it doth not only contribute very much to the edification and salvation of particular persons in it, but it keeps up the knowledge of God and the sense of religion in the whole; a thing which the civil government is highly concerned, in interest as well as duty, to take special care of, both by reason of the influence it hath upon the peace and quiet of the kingdom itself, and likewise because it, conducing so much to the general acknowledgment of God in it, doth thereby procure His favour and blessing upon it, especially where it is so established by the laws of the realm that all people are obliged to join in it; for by that means the whole nation, as such, does so far what it can towards the right acknowledgment of Almighty

God. But, for the making of it still more complete and effectual, it is very expedient that people should be obliged, from their infancy, to be catechised and instructed in the principles of the Christian religion, that so they may be better prepared and disposed for the performance of this their duty and service to God; and if that was done, I do not see what more is required for the due acknowledgment of God in any nation, as to this particular.

But there is still another particular duty behind, whereby every nation and kingdom upon earth is bound to express its acknowledgment of God, which, in short, is this: it cannot be denied but that every kingdom hath power within itself to make such laws as are necessary for the supporting the government, and for the securing the peace and tranquillity of those that live under it. But the Most High God, we know, as the supreme lawgiver of the world, hath implanted in our natures and published by writing several laws for all mankind to walk by; which ought, therefore, to be strictly observed in the making of all human laws; for as it is in each particular kingdom, every city or corporation that is in it hath power from the prince to make what by-laws shall seem necessary for the regulating of its own private affairs, but still with this proviso, that none of them be repugnant to the laws of the kingdom in general: so here, although God, the universal monarch of the world, hath given sufficient authority to every kingdom to make laws for the government of itself, yet it is still with this caution, that all such laws be agreeable to the common laws of the whole world, and according to those eternal rules of justice and equity which the King of all the kings and kingdoms upon earth commands all His subjects, and so mankind in general, to regulate their actions by. And therefore, where this is not punctually observed in the drawing up of all human laws, all such laws, as being contrary to the laws of God, are not only null and void of themselves, but the kingdom by which they are made doth thereby incur the displeasure of the supreme Governor of the world, who will never suffer the violation of His own laws to go unpunished; and that kingdom or nation that offers to do it shall, one time or other, smart for it; and

those very laws, howsoever designed for its peace and welfare, shall prove the occasion of its greater trouble and distraction. Whereas, in the compiling and making laws for the better government of any kingdom, to have a due and sincere respect to the revealed will of God, and never to deviate in the least from that, either for fear or favour, to any thing or person upon earth, is one of the highest acts whereby it is possible for any kingdom to acknowledge God, as being a plain acknowledgment, both of His absolute power to give us laws, and of His infinite wisdom, justice, and goodness in those that He hath given us; and therefore the kingdom that keeps close to this, and leaves the event to God, will most certainly find it to be very good; for as we can never break God's laws without being the worse, we can never observe them without being the better, for it.

Having thus considered how a kingdom or nation in general may and ought to perform the duty in my text, it is easy to shew how the promise shall be performed to it; for seeing that, although the particular persons concerned in the government of any kingdom be, yet the kingdom itself, as such, is not capable of punishments or rewards in the other world, the promise can have reference only unto this; and therefore the direction which God here promiseth, as it relates to any kingdom, acknowledging of Him the several ways before specified, cannot amount to less than this: that He will so overrule the counsels and direct the public affairs of such a kingdom as shall be most for its peace and safety, both from domestic and foreign enemies. As it owns Him, He will own it, and look upon it as His kingdom, in a peculiar manner, as He formerly did the nation of the Jews, and take that special care of it, that whatsoever attempts are made against it shall be brought to nothing, but all things shall prosper and succeed that can in any way conduce to its ease and quiet. Thus it is, that whatsoever kingdom shall *acknowledge Him in all its ways* shall be *directed* by Him in its *paths*.

Happy are the people that are in such a case! yea, happy are the people that have thus "the Lord to be their God!" [Ps. 144. 15.] They are always safe under His conduct and protection; for though the wisest among them, neither apart by themselves

nor joined together in public councils, know what is doing in any part of the earth but where they themselves are, nor what will be the issue of the counsels they take, yet the Lord their God doth. He knows what is now a-doing all the world over, for nothing can be done, nothing can be, without Him; He is present at the most secret councils, and intimately acquainted with all the intrigues and designs that are carrying on in the courts of all the princes and potentates upon earth; and where He sees any consulting or devising mischief against the kingdom that truly acknowledgeth Him, He can infatuate their counsels or confound their devices when He pleaseth; if He sees good to suffer them to go on for a while, can suggest such thoughts and counsels to the governors of His said kingdom as shall effectually undermine and prevent the mischief devised against it, and make it fall upon the head of those who devised it.

And that He will do it for those who *acknowledge Him in all their ways*, we cannot doubt, seeing He Himself hath promised to *direct their paths*.

2 CORINTHIANS V. 7.

For we walk by faith, not by sight.

HAVING thus discovered what that faith is by which a Christian walks, even the substance of things hoped for, and the evidence of things not seen, we are now to consider how we may and ought to *walk by this faith*; for that all Christians ought to *walk by faith* none can doubt of, who considers that it is only *by faith* that we either are or *walk* like Christians. It is *by faith* that we are made Christians, real members of that body whereof Christ is head; and, therefore, a Christian and an infidel are directly opposed to one another, as one that doth and one that doth not believe; and, by consequence, as one that shall and one that shall not be saved: for, as our Saviour Himself tells us, “He John 3. 18. that believeth on Him is not condemned, but he that believeth not is condemned already.” So that we have the same obligation upon us to believe in Christ as we have to be Christians, it being by that that we are made so; and it is as much our duty to believe in Him as it is our interest to be saved by Him, it being by that that we attain to this.

And as it is only *by faith* that we are made Christians, so it is only *by faith* too that we continue and live as such. He that ceaseth to believe, ceaseth to be a Christian; and he that *walketh not by faith*, *walketh* not as becometh a Christian to do: for as reason being the specific difference betwixt men and other animals, he that acts not by reason doth not act the man, so here, *faith* being the specific difference betwixt Christians and other men, he that acts not *by faith* doth not act the Christian, but a mere man at the best, if not a brute. This our Saviour Himself intimates to us, where He saith, that His “kingdom is not of this world.” John 18. 36.

Philip. 3.
20.

For if Christ's kingdom be not of this world, a Christian's *πολίτευμα*, or conversation, as such, cannot be of this world, but of the other, where Christ is. But there is no other way whereby it is possible for us to converse with the other world, but only *by faith*; the substance of those things which we there hope for, and the only evidence of those things which are there, they being no other way visible to us. And, therefore, a Christian, as such, always having his "conversation in heaven," as the Apostle speaks, he must needs *walk by faith*, and *not by sight*; it being impossible for him any other way to walk as becometh a Christian, worthy of the Gospel of Christ, and of that vocation wherewith he is called.

Wherefore, taking it for granted that all true Christians *walk continually by faith*, we shall now shew how they do it, and, by consequence, how we may *walk* like Christians; for which purpose we shall consider the several duties which a Christian is obliged to perform to God, the several temptations he may be under from the devil, the several ways that he converseth with men, and the several states and conditions he may be in whilst here below; and shew how he *walks* through them all *by faith*.

First, therefore, as to the duties which a Christian owes, and therefore performs, immediately to God. The object of them all, even God Himself, being the object, not of his *sight*, but *faith*, he can never set about them, much less perform them as he ought, without acting and exercising his *faith* all the while. There are two things especially wherein it is necessary to act our *faith*, whatsoever duties we perform, in order to our performing them aright and acceptably to God: first, it is necessary that we believe in Him for His assistance of us in what we do, and then for His acceptance of it when done; for God being not only the chiefest, but the only good, as no good thing can be had but what comes from Him, so no good thing can be done but what is done by Him. And hence it is that God hath so often promised the assistance of His own grace and Spirit to carry us through the duties which He is pleased to require of us, and hath sealed and confirmed the said promises to us in His own Son, who therefore tells us that

without Him we can do nothing ; that is, we can do nothing John 15. 5.
good or acceptable unto God without the assistance and co-
operation of His Spirit with us, according to the promises
which He hath made us to that purpose in our Lord and
Saviour Christ. But he that doth not believe in Christ, and
so in the said promises which are made us in Him, deprives
himself of the use and benefit of them ; and, by consequence,
whatsoever he doth, doing it only by his own strength,
without God's special grace and assistance, it cannot be well
pleasing to Him. Whereas if we believe in the said pro-
mises with such a faith as is the substance of them to us, we
thereby have them fulfilled to us ; for God is then pleased
to direct, influence, and assist us in the performance of our
devotions to Him, so as that He shall receive much glory,
and we ourselves real comfort or advantage, from them.

And this I take to be the meaning of these words of the
Apostle, where, speaking of our spiritual exercises, he saith,
“ And whatsoever ye do, in word or in deed, do all in the Col. 3. 17.
name of the Lord Jesus, giving thanks unto God and the
Father by Him ;” that is, whatsoever duty ye perform to
God, be sure to do it in the name of Christ, believing and
trusting on Him for His assistance of you, that so you may
do it by Him, even by Christ assisting of you with His own
grace and Spirit in the doing of it.

Hence ye may see the reason of that pious custom, which
always did and still doth prevail in the Church amongst
such as really desire to worship and serve God, that they no
sooner come into the church but they presently fall upon
their knees, imploring God's aid and assistance of them in
the great work they are now to undertake ; for, seeing they
cannot do it by their own strength, and have no ground to
expect any assistance from God except they desire it of
Him, they find it not only reasonable but necessary to
prepare themselves for their public devotions by some
private ejaculations and prayers to God, for His blessing
and assistance upon what they do ; and I verily believe that
the neglect or omission of this is one great reason why so
many neither do nor receive any good at church, but come
hither and return home again neither wiser nor better than
they come. And, therefore, I advise all such amongst you

as desire to serve God to good purpose, that whensoever you come into His special presence, you would first lift up your hearts to God, and act your faith and confidence on Him for His assistance of you in what you go about, for Christ Jesus' sake. Do but this heartily and sincerely, as ye ought, and (as I do not question but many of you do) you will soon find the benefit and advantage of it by your own experience, far better than I am able to express it.

And as we ought thus to act our *faith* on God for His assistance of us in what we do, so, likewise, for His acceptance of it, when done, for Christ Jesus' sake; for there are so many infirmities, defects, and imperfections in our best performances, that should God examine them by the strict rules of His justice, instead of accepting, He could not but abhor and loathe them. But our comfort is, that what is wanting in us our Saviour is always ready to supply with His own all-sufficient merit and mediation for us; insomuch that, in and through Him, our imperfect duties may be accepted of as well as if they were perfect; as St. Peter
 1 Pet. 2. 5. assures us, saying, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But for this purpose it is necessary that we act our *faith* in Christ, without which nothing that He hath done for us will stand us in any stead; whereas, by such a *faith* in Him as is the substance of the good things we hope for from Him, we may obtain so much grace and favour in the sight of God, that He will accept of our sincere endeavours, instead of absolute perfection, upon the account of what His Son, in whom we believe, hath done and suffered for us.

And hence we may see the reason why they who are truly devout, as they begin, so they end their devotions with some heavenly ejaculations to this purpose, that God would be pleased to accept of what they have done for His Son, our Saviour, Christ Jesus' sake; for nothing that we do being acceptable to God, but only upon the account of Christ, nor upon His neither, except we believe in Him for it, they that desire to serve God acceptably, as they do it with reverence and godly fear, so they always act their *faith* in Christ, for God's acceptance of what they do, for His sake; concluding

their devotions, whether public or private, as David doth the nineteenth Psalm: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Or with words to the same effect: as, "Accept, O Lord, of what I have now done, for thy Son my Redeemer's sake, who is now interceding for me at thy right hand in heaven." He that takes care thus to exercise his *faith*, both at the beginning and end of his devotions, takes the most effectual course in the world, both to be assisted in the performance of them, and to have them accepted when they are performed; and, therefore, I heartily wish that as, by the blessing of God, many of you do it already, you would all for the future do so: then you would soon find your devotions quite another thing than what they used to be.

Having thus considered how a Christian acts his *faith* in the performance of all duties in general, we shall now consider them particularly, and shew how he walks by *faith* through every one of them; and, for that purpose, shall begin with that which is the daily exercise of every devout soul, even prayer, which cannot possibly be performed aright without *faith*. As St. James intimates, saying, "If Jam. 1. 5, 6. any one lack wisdom, let him ask it of God. But let him ask in faith, nothing wavering." And St. Paul, "I will 1 Tim. 2. 8. that men pray every where, lifting up holy hands, without wrath and doubting." So that it seems, as we must pray in charity, so likewise in *faith* too; as we must not have any wrathful or revengeful thoughts against others, so neither must we have any doubtful or unbelieving thoughts in ourselves when we pray. Yea, *faith* is so essential to the effectual fervent prayer of a righteous and good man, that it is from thence called "the prayer of faith," because that it is Jam. 5. 15. only by *faith* that any prayer becomes either fervent or effectual.

He, therefore, that would pray aright, must not only begin and end his prayer with *faith*, according to what I have shewn already, but he must *walk by faith* through the whole duty, there being no part of it any farther prayer than as it is quickened and actuated by a true and lively *faith*, either as it is the substance of things hoped for, or

else the evidence of things not seen ; for first, when we pray, we speak to one whom we never did, nor do, nor can see, with our bodily eyes, even to Almighty God, who dwelleth in that light which no mortal eye is able to approach ; so that we have no other way to look up to Him, or upon Him, when we pray, but only by the eye of *faith*. And, therefore, they who do not exercise their *faith* in prayer, pray to one whom they do not see, and, by consequence, cannot possibly raise up their heart and affections to Him as they ought ; whereas, by *faith*, we may behold Him to whom we pray, as clearly as we can behold ourselves praying to Him, and are as certain that He hears what we speak or think as we are that we either speak or think it ; and as certain that He sees us as we are that we do not see Him any otherwise than by *faith*. By which means our minds are fixed upon Him, our desires are carried after Him, and our whole souls are filled with an holy awe and reverence of His greatness and glory.

And this is the reason why they who are truly pious carry themselves so humbly and reverently before God all the while they are praying to Him, because they praying always in *faith* ; their minds are thereby possessed with so quick a sense of God's presence with them, that they cannot but fall down and worship Him, adoring those divine perfections which their *faith* represents so clearly to them. And, therefore, they who sit, or stand, and stare about them, whilst we are praying, do thereby plainly discover they do not pray in *faith*, and so have not God before their eyes ; for, if they had, so glorious a sight could not but make them fall upon their knees, and prostrate themselves before Him.

When Jacob saw God but in a dream, he presently was
 Gen. 28. 17. afraid, and cried out, "How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven." How much more we, who have our eyes open, even the eyes of our *faith*, and with them behold the glory of the Lord filling this place where we are assembled ; what cause, I say, have we to be afraid, and cry out, "How dreadful is this place ! It is no other but the house of God, the place of His special presence." Who can believe this, and not express His fear and dread of so great a majesty,

by carrying himself with all manner of reverence and humility before Him? Yet this is our case every time that we come hither to pray unto God, we come into His special presence, where God Himself hath promised to meet with us, and we behold Him accordingly with the eye of faith; and, therefore, cannot but say with Job, “I have heard of Thee Job 42. 5, 6. with the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes.” In short, therefore, let any one but exercise his faith when he prays, and by it look upon God as looking upon him, and as taking notice both of the inward motions of his heart, and of the outward gestures of his body, and then let him be careless and hypocritical, let him be profane and irreverent, before Him if he can: I am confident he cannot; and that all that carelessness and indifferency, that dulness and stupidity, that stiffness and irreverence, which any of you are guilty of in God’s presence, proceeds merely from your want of faith, from your not believing that God is really present with you. For if ye did believe it, you durst not, you could not, but carry yourselves accordingly.

Moreover, as whensoever we pray, we thus, by faith, apprehend God as specially present with us, so, likewise, by the same faith, we apprehend Christ as interceding for us, and offering up our prayers to God, with the incense of His own merit, whereby alone they become either acceptable to God, or effectual to ourselves. And by this means it is, that our faith in prayer is not only the evidence of things not seen, but also the substance of things hoped for. For firmly believing our Saviour’s mediation for us, and the truth of that promise which He hath made us, that whatsoever we ask the Father in His Name, He will give us it; we are thereby fully persuaded in our own minds, that whatsoever we pray for that is really good for us, we shall most certainly receive it. Which faith, or trusting upon God for what we desire of Him, according to the promises which He hath made to that purpose, is, as I have shewn already, the most sure and certain way whereby to obtain it. Itself, if sincere and rightly grounded upon the promises of God, being the very substance of them to us, and so putting us into the actual possession of the thing promised; and,

therefore, this believing and trusting upon God for what we pray for, is that which gives life and efficacy to our prayers, without which all our praying is a mere dead and formal exercise, that will stand us in no stead at all; but with it, our prayers are both pleasing unto God, and profitable to ourselves, insomuch, that we may thereby be always secure of all and every thing that can any way conduce to make us happy.

But for this purpose, though that be also necessary, yet it is not sufficient to act our faith and trust in God, to answer our prayers by the lump, when we have finished them; but all the while that we are praying, at every petition we put up to Him, we are still, in our minds, to believe and trust on God for the granting of it; and so to *walk by faith* from one petition to another through the whole prayer: for this is properly to pray in faith. And whatsoever request we put up to God without this, is plainly lost and to no purpose; which the saints of old were so sensible of, that their very prayers themselves were so ordered, that they were, in a manner, nothing else but an exercise of their faith in God for His granting what they had need of. Thus David, in the fifty-first Psalm, doth frequently express himself, so as to act his faith in God for what he desires of Him, saying, Ps. 51. 7, 8. as it is in the original, “Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear of joy and gladness, that the bones which thou hast broken may rejoice;” and so often in that psalm. As, likewise, in the sixty-seventh, “God shall bless us, and all the ends of the world shall fear Him.” He that consults the Hebrew text will find many such expressions in the Psalms, which, though they be not properly formal petitions, are the most proper and effectual prayers that can be, as being so many expressions of their faith in God, for the good things they desire of Him. And although it be not necessary for us thus to express ourselves when we pray to God, yet it is necessary to act our faith in God, for the granting of every petition that we put up unto Him, which whosoever doth can never pray in vain.

And as we thus *walk by faith* in our praying unto God,

so we must do also in our praising of Him ; for, seeing we praise one whom we cannot see, unless we lift our hearts by faith unto Him, all our praising of Him with our mouth will signify but little ; whereas, if, at the same time that we acknowledge the greatness and goodness of God with our mouths, we apprehend it also by faith, and so admire and extol it in our hearts and spirits, by this means we join with the holy angels and spirits of just men made perfect, in our praising God, and so begin that work in time which we hope to continue for ever : which it is impossible for us to do any otherwise than by acting our faith upon God, all the while that we are praising Him.

The same may be said also of reading God's holy word, and of hearing it either read or preached ; for it can no way profit us any farther than as we believe it. This the Apostle teacheth us, saying, that " The word preached did not profit Heb. 4. 2. them, not being mixed with faith in them that heard it." And this, questionless, is one great reason why people, in our days, hear so many sermons to no purpose, even because they only hear them, but do not really believe what they hear ; for if they did, they would soon find the word of God have that power and force upon them that they could not but submit themselves, and conform their actions to it. This they who are truly pious find by daily experience. For whensoever they read or hear the word of God, they, like the Thessalonians, " Receive it not as the word of men, but 1 Thess. 2. 13. (as it is in truth) the word of God, which effectually worketh in them that believe." " In them that believe," and none else, so that all others lose the efficacy of it ; all the benefit which we receive from the word ; being according to the faith wherewith we receive it.

Whensoever, therefore, ye read or hear God's word, be sure to observe this rule, even firmly to believe it to be the word of God, the word of Him that made and governs the world, by which you must be one day judged. And act your faith after this manner, not only upon the Scriptures in general, but upon every part and parcel of them. By this means you will receive more benefit by reading of one chapter, or hearing of one sermon, than by a cursory run-

ning over the whole Bible, or a customary hearing of sermons all your life long.

But then as for the other great duty, even the receiving of the Holy Sacrament, faith is so indispensably necessary to the due performance of it, that no part of it can be performed without it, the whole being indeed nothing else but a continued exercise of our faith in Christ, as, by His blessing, I shall endeavour to shew in a discourse on purpose.

And as whatsoever duties they perform to God, so whatsoever temptations they are assaulted with by the devil, they who are truly pious *walk* through them all *by faith*, the only defence that a Christian hath against his ghostly enemies. And therefore the Apostle calls it a shield, and adviseth, that in all our conflicts with “principalities and powers,” and “the rulers of the darkness of this world,” we
 Eph. 6. 16. take especial care to have it always with us. “Above all things,” saith he, “taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” And our Lord Himself suggests as much to us, where He
 Luke 22. 31, 32. saith to St. Peter, “Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed that thy faith fail not.” For from hence it is plain, that if our faith do not fail, we need not fear what all the devils in hell can do against us. And the reason is, because that as that God in whom we believe is able to defend us against them, so, if we believe in Him, He will as certainly do it, it being an undeniable maxim, grounded upon Scripture, and proved by the experience of all the saints that ever were, that God never fails them that believe and trust on Him; so that if our faith do not first fail us, we may be confident God will not; and if He, whose power no creature is able to resist, stand by us, be sure the powers of hell can never prevail against us.

Thus it was that our Lord Himself overcame the temptations of the devil, even by acting His faith on the word of God, and retorting it against him, saying, “It is written.” As when he tempted Him to mistrust the ordinary providence of God, and to work a miracle to feed Himself when hungry, saying, “If thou be the Son of God, command that

these stones be made bread." Our Lord replied, "It is Matt. 4. 4. written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And so for the other temptations, He conquered them all, and made the tempter fly the field by His steadfast faith in the word of God. And this, doubtless, was written and left upon record on purpose for our admonition, that we may always know how the Captain of our salvation did, and, by consequence, how we may and ought to resist the devil, by faith in God.

As, for example, are we tempted to idolatry, to the worshipping of images or idols? we may answer as our Lord did, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." And so, Are ye tempted to Matt. 4. 10. pride and self-conceitedness? say, "It is written, The proud Prov. 16. 5. in heart is an abomination to the Lord: though hand join in hand, he shall not go unpunished." Are we tempted to gluttony and drunkenness? say, "It is written, Take heed to Luke 21. 34. yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." Are ye tempted to whoredom and adultery? say, "It is written, Marriage is Heb. 13. 4. honourable and the bed undefiled; but whoremongers and adulterers God will judge." Are ye tempted to covetousness, or mistrust of God's providence? say, "It is written, Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have. For He hath said, I will never leave thee, nor forsake thee." Are ye tempted to treasonable devices and conspiracies against the king? say, "It is written, Curse not the king, no, not in thy thought: Eccles. 10. 20. and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Are ye tempted to resist and rebel against your prince? say, "It is written, Let every Rom. 13. 1, 2. soul be subject to the higher powers, for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Are ye tempted to presume upon the mercy of God, whether ye repent or no? say, "It is written, Luke 13. 3.

Except ye repent, ye shall all likewise perish." Are ye tempted to despair, although ye do repent and turn to God? Isa. 55. 7. say, "It is written, Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, Matt. 11. 28. for He will abundantly pardon." Again, "It is written, Come unto me all ye that are weary and heavy laden, and I John 6. 37. will give you rest." And again, "Him that cometh unto me, I will in no wise cast out."

Thus, whatsoever temptation we can possibly be assaulted withal, either from the world or devil himself, if we have but recourse to what is written in God's word, and act our faith in that, there is no fear of our falling, for the *faith we walk by* will not only support us under it, but carry us through it with joy and triumph.

Furthermore, as a Christian thus *walks by faith* through all the duties he performs to God, and through all the temptations he suffers from the devil, so likewise, through his whole life and conversation with men, whatsoever relation he stands in to them, whatsoever office he hath among them, whatsoever commerce or business he hath with them, he still *walks by faith*, and so keeps himself from those snares wherewith others are so apt to be entangled in their temporal affairs; for *by faith* he always lives as under the eye of God, the maker of all things, and the judge of all men; still apprehending Him as taking special notice of every circumstance of his life and actions; how he fulfils the several relations he stands in as a subject to his prince, as a master to his servants, as an husband to his wife, as a father to his children, as a neighbour to those that are about him, and as a Christian to all men. *By faith* he sees the duties which God requires of him in those several relations, and looks upon God as observing whether he perform them or no, and therefore dare not but live accordingly. And whatsoever office is conferred upon him by the providence of God, either in church or state, he *by faith* looks upon himself as God's servant, and hath Christ's judgment-seat always before his eyes, where he must one day give an account of his stewardship. And so in his outward calling or employment, in his trading or trafficking with men, in every

thing he saith or doth with them, by faith he always beholds the judgments which God hath threatened against those who oppress, or lie, or steal, or cheat, and overreach their neighbours, and the blessings which He hath promised to those who are just and righteous in all their dealings. By which means he, living thus in a true faith and fear of God, he cannot but live also in humble obedience to the king, and in justice and equity, love and charity, towards all men, as firmly believing that he can say nothing but God hears it, he can do nothing but God sees it, and that he shall one day receive according to what he now doth, whether it be good or evil; which his faith represents so clearly to him, that he dare not tell a lie to gain the world, nor commit the least sin to avoid the greatest suffering in it. He dares no more cheat in his shop than he dares rob upon the highway, and is as careful to avoid secret as he is to avoid the most open and notorious sins that be.

Until a man hath attained to this he cannot be said to *walk by faith*, for that being the "evidence of things not seen," he that *walks* by that cannot but *walk* continually as in the sight of God, in one place as well as in another. And this is the great reason why those who are truly pious towards God are so exact and circumspect in all their dealings towards men, because they always *walk by faith* in them.

And so they do, in the last place, through the several states and conditions they meet with in the world. Whilst we are here below, our life is like the air we live in, sometimes serene and calm, at other times stormy and tempestuous; now all things seem dark and gloomy about us, but presently the clouds are dispersed, and we are lightsome and pleasant again: at least, we can never promise ourselves to continue one whole day together in one and the same state of life, all and every circumstance of it being liable to continual changes. So that should *we walk only by sight*, and look no farther than to the present, our minds would be as changeable as our condition, tossed to and fro with every wind that blows upon us, sometimes lifted up with success and prosperity, and presently cast down again with crosses and disappointments, and so never continuing in one stay.

But now they that have attained the art of living *by faith*, live always above these lower regions of the world, and so are not subject to the many changes and mutations that are in them. For they, looking down upon all things here below with the eye of faith, do thereby clearly perceive that all things that happen are equally for their good, one thing as well as another, insomuch that riches or poverty, health or sickness, honour or disgrace, is in effect the same to them, not only as proceeding from the same wisdom and goodness, but likewise as equally contributing to their comfort and happiness. For *by faith* we not only think, or
 Rom. 8. 28. suppose, or hope, but “we know that all things work together for good to them that love God, to them who are the called according to His purpose.” He that believes and knows this, as all that believe the Gospel must needs do, what need he concern or trouble himself about any thing that falls out in the world, when at the same time he believes and knows it is for his advantage, and that it would be worse for him if it was not so?

And verily, although some things may so fall out that by the eye of sense and reason we cannot see how they can be good for us, yet, having the word of God for it, *by faith* we plainly see not only that they may be, but are so; and that there is no one thing ever happened to us, but what was some way or other profitable and advantageous for us; that, whatsoever our condition be, it is that which the wisdom that governs the world knows to be the best for us, and therefore that which we ourselves should choose, was it left to us. And this is that which makes a Christian's life so pleasant and desirable, because *by faith* we always look upon God as ordering and disposing of every thing in the world; that He is our Father, and therefore hath a special regard to us in all His providences, and, by consequence, that whatsoever our condition be, it is that which our heavenly Father hath allotted for us; and that He would not have allotted it, but that He knew it to be the best we could be in at that time. Could we but *walk by* such a *faith* as this, among all the changes and chances of this mortal life, what happy and what holy lives should we then

lead! For then, as we should never be dejected at any trouble, so neither should we be discomposed in our minds at any success that happens to us.

For, as for all the troubles and crosses which befall us, by faith we know they could not befall us, but according to the will of our heavenly Father, who, always willing our good, would not suffer them to fall upon us, but that He knows them to be good for us, and as necessary for our souls as physic is to a sick body; *by faith* we see His love and favour in laying any affliction upon us, as well as in removing it from us, and in taking any outward blessing from us, as well as in His bestowing it upon us, and so are always able to bless Him for the one as well as for the other, as Job did, saying, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord;" *by faith* we look upon all the troubles that do or can befall us in this world as far less than our iniquities deserve, and therefore, instead of repining at them, cannot but acknowledge God's mercy and goodness in them; *by faith* we behold God supporting us under the troubles which He lays upon us, and so as manifesting His mercy in the midst of judgment; *by faith* we behold Him timing and ordering every affliction so as to make it conduce to His glory and our own good, the sickness of our bodies to the health of our souls, the loss of temporal to our gaining of spiritual riches, and our present disgrace to our future honour: in short, *by faith* we are fully assured that, as the Apostle speaks, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while," *by faith*, "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

2 Cor. 4.
17, 18.

Thus all that are truly pious *walk by faith* through all the calamities they meet with here below; and therefore it is no wonder that they are neither dejected at any thing that befalls them at present, nor disturbed with fear of what may happen hereafter; for their hearts being always fixed, trusting in the Lord, whatsoever storms and tempests may be without them, there is still tranquillity and peace within, grounded upon a full assurance that God never chasteneth

Heb. 12. 10. us but “for our profit, that we might be partakers of His holiness,” and that whatsoever we or others may think at present, if not before, at least when we come into the other world, we shall then most perfectly understand what cause we have to say with David, “It is good for me that I have been afflicted;” and to praise and magnify the eternal God for all and every loss, and cross, and trouble that ever befel us in this world.

[Ps. 119.
71.]

And then, as for outward prosperity and success, which is commonly a snare to others, it also is really good to those that are so, and all because they *walk by faith* through it; for whilst they who look no further than the outside of things are mightily taken with the seeming pleasures, and profits, and grandeur of this world, so as to sell their souls to purchase and enjoy them, they who behold them with the eye of faith, and so look into the inside of them, they plainly discover that there is nothing at all in them wherefore they should be desired; for *by faith* we see that all things upon earth are not only vanity itself, but “vanity of vanities,” and “vexation of spirit” too, having no other existence but in men’s distracted fancies, nor any other effect upon us in themselves but to vex and torment us with cares and fears. *By faith* we know that He who made all things in the world made nothing in it to satisfy our desires, intending Himself alone and His own perfections for the object of our felicity, and, by consequence, that it is in vain for us to expect it from any thing here below: *by faith* we perceive that the love of this world is inconsistent with the love of God, for

1 John 2. 15. “if any man love the world, the love of the Father is not in him;” and therefore we dare not set our affection upon any thing here below, lest we should thereby take it off from Him who alone deserves it: *by faith* we are fully assured

Matt. 19. 23. that “a rich man shall hardly enter into the kingdom of heaven,” and therefore that riches ought to be feared rather than desired by us, in that they are so far from furthering our progress towards heaven that they make our passage thither more strait and difficult than otherwise it would be: *by faith* we perceive the “fashion of this world passeth away,” and the time is coming when “they that have wives shall be as though they had them not, they that weep as

1 Cor. 7. 30,
31.

though they wept not, they that rejoice as though they rejoiced not, and they that buy as though they possessed not;" and therefore that it is great folly and madness to be so eager in the pursuit of such things, which we are not certain whether we shall ever obtain, but most certain that we shall not enjoy them long: *by faith* I see myself and every one here present stripped of all we have, and going out of the world as poor and naked as we came into it, and other people scrambling for what we leave behind us. In brief, *by faith* I see myself and all mankind before Christ's tribunal, giving up an account of the several talents which were here entrusted with us; where they that had more will have more to answer for, and the greater prosperity they enjoyed in this world, if not rightly improved, will occasion the greater misery and torment in the other; and they only who did good with what they had shall be ever the better for it.

Whilst we thus *walk by faith* through this lower world we need never fear being ensnared by it; for, howsoever great and considerable all things in it may seem to others, *faith* will represent them to us in their due proportion, even as so little and insignificant that they deserve to be the objects of our scorn rather than our admiration; and, besides that, *by faith* we may constantly behold the glory, beauty, excellency, and perfections of the Most High God, the chiefest, the only good, in comparison of whom nothing can seem good or lovely, nothing pleasing or desirable to us. And when we have once arrived at this, what will all the pomps and vanities of this wicked world signify to us, whose minds are taken up with the contemplation of such divine perfections as these are? How mean and despicable, how vile and base, must all things else needs seem unto us! Yet thus it is with all that *walk by faith, and not by sight*; and therefore it is no wonder they are so indifferent as to all things here below. The greatest wonder is, how any can pretend to believe the Gospel, and yet concern themselves so much about them; for this plainly shews that, whatsoever they pretend, they *walk by sight, and not by faith*, and therefore directly contrary to all true believers, and to their own pretences.

Thus we see both what it is to *walk by faith*, and how they who are real Christians always do so. What now remains but that we should follow their steps, and *walk by faith* too? which that we may do, it is necessary to get our faith in God's word strengthened and confirmed every day more and more, that so we may be able to *walk by* it: for which purpose, faith being the gift of God, we must, in the first place, go to Him for it, saying with him in the Gospel, "Lord, I believe, help thou mine unbelief;" and with the Apostles, "Lord, increase our faith." But, seeing we have no ground to expect that He should grant our request except we use the means which He hath appointed for that end, hence we must exercise ourselves in His most holy word, "for faith comes by hearing;" not only by hearing of sermons, but by reading or hearing God's word read or expounded, or any way made known to us: and whatsoever we thus read or hear, we are still to consider what sure and certain ground we have to believe it, even nothing less than the infallible testimony of Him who cannot lie; which being the strongest foundation that we can possibly have whereupon to build our most holy faith, we ought to build our faith accordingly upon it; so that whatsoever we find to be there revealed, we are still to say or think within ourselves, "God saith this, and therefore I am sure it is true; God promiseth this, and therefore I will take His word for it." By thus accustoming ourselves to act our faith upon the particular truths and promises revealed in holy writ, we may soon, by the blessing of God, arrive at that degree of *faith* as to be able to *walk by* it; especially if, to our frequent meditations upon God's word, we add also frequent receiving of His mystical body and blood in the holy sacrament, ordained on purpose to put us in mind of what our Lord hath done and suffered for us, and so to strengthen and confirm our faith in Him and His holy Gospel, and so in every thing that is there either revealed or promised to us.

Could we, by these and the like means, once learn and practise this excellent and most Christian art of *walking* always *by faith, and not by sight*, how soberly, how righteously, how godly, should we then live! We should then

live above this world, for our conversation would be always in heaven, where the great objects of our faith are. We should then despise the highest proffers that this world can make us, as infinitely below the glories which our faith continually represents unto us. We should then *walk* above the sun and stars themselves, and converse continually with Christ, with God Himself, and solace ourselves in the enjoyment of that love and favour which He hath promised to us in the Gospel. And then we should begin to live like Christians indeed, like the true disciples of the blessed Jesus, as those who are none of our own, but are bought with a price, no less a price than His blood, and so should glorify God both in our bodies and in our spirits, which are his. And *walking* thus *by faith, and not by sight*, in time, we should be certain to *walk by sight, and not by faith*, to all eternity, even in the perfect vision and fruition of the chiefest good, Father, Son, and Holy Ghost. To whom be glory and honour, now and for ever.

JOHN iii. 16.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

WHEN I read of that sad epithet which the Apostle Peter
2 Pet. 2. 1. lays upon some heresies, that there are “damnable heresies,” by which the broachers and abettors of them “bring upon themselves swift destruction,” it presently strikes me into a fear and jealousy of myself, lest, through the weakness of my own judgment, and the deceits of mine own heart, prompted by the secret workings of the prince of darkness, myself should be betrayed into such “damnable heresies” which have “swift destruction” attending on them. And, likewise, it cannot but make my heart to tremble when I consider what a slight matter many make of venting, and others of receiving and entertaining, whatsoever opinions first present themselves, without any serious scrutiny and search into the Holy Scriptures, with the good Bereans, to see whether these things be so or no. But surely, brethren, you will be cured of this spiritual disease, and drawn out of this indifferency of spirit, in matters of opinion, if you do but ponder whatever now hath been said in your serious meditations, and consider, that as your cruel murders are damnable, as your filthy adulteries and fornications are damnable, as your idolatrous covetousness, horrid oaths, brutish drunkenness, and such-like crimson sins, are damnable, so your erroneous opinions and maintained heresies may be damnable too; not only your errors in practice, but likewise your errors in judgment are damnable sins. Hence it is that I look upon it as a minister’s duty, and mine own amongst the rest (though the meanest and unworthiest of all my Master’s servants), to preach truth as well as press duty,

to endeavour for the information of your judgments as well as the reformation of your lives, the correction of your heads as well as hearts. In one word, to bring you off, and keep you from, damnable heresies, as well as damnable iniquities. And as it is my duty to preach truth, so it is yours to hear it, not with hearts possessed with prejudice, nor fraught with wrath and malice against the preaching or preacher of it, but to hear it with hearts ready to embrace it, as it shall be delivered and explained to you out of the Scriptures, which are the word of God, the God of truth, and therefore the touchstone to bring all truth to, to examine whether they be current or no in the kingdom of Christ, the Church of God. And, indeed, that which I shall endeavour to speak a little to at this time, concerning God's love to, and Christ's redemption of mankind, requires as much of our serious search into as any, and that if we either consider the sad consequents, or the so general maintaining in your error in it. My thoughts therefore concerning it I shall endeavour to explain out of these words, *And God so loved, &c.* In the speaking to these words I shall first endeavour the explication of them, then I shall draw the observation from them, then arm the truth with argument, and, lastly, defend it from those objections which commonly are, or may be, shot against it.

As for the explication of the words (that I may proceed the more clearly and methodically), give me leave to lay it down in these following propositions, which shall chiefly tend to the explaining of the word *world*, which is the word principally controverted in this place.

I. I think the *world*, in this place, needs not be contracted into so narrow a room as to signify only the world, the little world, of God's elect. I must indeed acknowledge, that most, yea, all of our orthodox divines (so far as I can see), take the word *world*, in this place, according to that limited sense, and that lest otherwise they should be forced to acknowledge God's universal love of, and Christ's universal redemption of, all the *world*. But that fear is groundless, as I shall endeavour to shew in my following discourse. For the present, let me only tell you, that though I think the word *world* may, yea, ought to be, in

some places, taken for the *world* of God's elect, yet I see not how it can be taken so here; for in this *world* here spoken of, there is intimated a double rank of persons, believers and unbelievers, which (besides the context) the text itself holds forth in these words, ἵνα πᾶς ὁ πιστεύων, *that whosoever believes*, for if by the word *world* was only meant the *world* of God's elect, it could not be said *that whosoever believes*, for then all the world will questionless *believe*. I confess I dare not absolutely speak against this interpretation of the words, lest I be thought to swim against the stream of so many learned divines who assert it. Yet, howsoever, methinks the words, if put together according to this exposition, does not sound well; *For God so loved His elect (who shall certainly believe), that He gave His only begotten Son, that whosoever believeth should not perish, but have everlasting life.* Let others' ears judge of the harmony of these sounds, for my part I think, according to this interpretation of the word *world*, they should rather have run, *For God so loved His elect, that He gave His only begotten Son for them, that believing they might not perish, but have everlasting life.*

2. By *world*, in this place, we cannot understand the world in its largest sense, according to the general description or definition of it, as it is *compages omnium creaturarum*, as it contains under it all creatures, of whatsoever denomination; for, according to this sense, not only all the persons upon the face of the earth, but even the reprobates in hell, the devil himself, the holy angels, yea, and Christ Himself, as to His human nature, are parts of the *world*. Now you cannot think that *God so loved all these, that He sent His only begotten Son, that whosoever amongst them all should believe, should not perish, but have everlasting life.* For Christ was never intended as Redeemer for any part of the *world*, but only man; which is so clear that it needs no demonstration. So then, of necessity, we must understand the word *world* synecdochically, as it is taken for that part of the *world* mankind.

3. Neither, I think, can every particular person in the world, man and woman, be meant by *the world* here; for God cannot be said to *love* every particular person in the

world, for Himself saith, that He “hateth all workers of Ps. 5. 5. iniquity.” Who are workers of iniquity, if not such as are invested and adorned with the glorious robes of Christ’s righteousness? And have all the *world* put off the filthy rags of their own wickedness, and put on these robes of our Saviour’s righteousness? No, surely. And yet more particularly where it is said, “Jacob have I loved, Esau Mal. 1. 2, 3. Rom. 9. 13. have I hated;” and that, if you observe the context, before they had done good or evil. Now if He hated Esau, how could He be said to *love* every particular person in the *world*? And this will likewise further appear, if you do but consider that the words cannot bear this interpretation without a very senseless construction. For admit of this interpretation, and the words should run thus, παραφραστικῶς, *For God so loved every particular person in the world*, Jacob and Esau, such as shall believe, and such as shall not believe, that such as shall *believe should not perish, but have everlasting life*. If He gave His only-begotten Son that such as should *believe* should be saved, surely He cannot be said to embrace unbelievers too with the same affection? Surely, according to that sense, the words should rather have run thus, *For God so loved every particular person that He gave His only-begotten Son*, that none might *perish* but that all might come to *everlasting life*. But how can God, without a great absurdity, be said to *love* such a person with this peculiar and special love, whom He never intends to bring to the enjoyment of Himself? What! shall the flames of God’s love be enkindled towards such a person in particular, whom the flames of hell-fire must scorch unto all eternity? No, surely, every one that God so loves upon earth shall one day take their fill of His love in heaven.

4. By *world*, in this place, methinks, we may well understand mankind in general, yet without respect unto any particular person whatsoever; and so the sense runs thus: “For God so loved the little world of mankind, upon which at the first He enstamped His own image, that He sent His only Son, that whatsoever particular person contained under this general nature should believe in Him should not perish, but have everlasting life.” Now, lest by avouching

this I should be thought to assert the universality of Christ's redemption, I would have you to consider that it is not said, "*For God so loved the world, that He gave His only-begotten Son for it*" (then, I confess, Arminius might have thought to have picked something out of what hath been said for the propping up of his opinion), but, *He gave His only-begotten Son, that whosoever believeth in Him*: as if He should have said, "For God so loved mankind, that He sent His only-begotten Son for the redemption of every such person amongst them who shall believe, that such might not perish, but have everlasting life." Now you cannot gather hence that He intended the redemption and salvation of every particular person, but rather the contrary, only of such who shall believe. Let me instance it by a familiar comparison:—A king, having many kingdoms under his dominion, one amongst the rest becomes disloyal, refractory, and disobedient, for which cause he lays upon them great pressures and heavy bondage; yet, it being one of his own countries, he so far loves it that he will send his son, his only son, into it, that whatsoever persons in all the nation shall reverence this his son (though he knows all will not, nay, he knows that such and such in particular will not), and perform due homage and obeisance to him, shall be delivered from their bondage and restored to their former liberty. Now you will say, This the king may, from that respect which he hath for the nation in general, without having respect to any particular persons whatsoever; and farther, you may easily perceive the king, by sending his son amongst them, did not intend the redemption of all (for he knew all would not perform the condition), but only of such who shall perform the condition of doing reverence and giving obedience to his son. The case is the same here: though man hath rebelled against his Maker, the King of Glory, yet so far doth this good King respect mankind, that He will send His only-begotten Son amongst them, not with an intention to redeem and save all (for Himself knows all will not believe, nay, He knows none can believe but such which He shall by His own grace enable to it), but only with an intention to save such who, by grace derived from Himself, shall believe in His Son. The words being thus

explained, you may easily see that, notwithstanding that I take not the word *world* only for the world of God's elect, yet that universal redemption, or God's intending to save all by Christ's death, is so far from finding any footing upon this text, that the contrary is clearly drawn from it.

The proposition, therefore, which these words, thus explained, present us with, is this: God sent His only-begotten Son into the world, only for the salvation and redemption of such as believe in Him; or thus, the end of Christ's coming into the world was not the salvation of all and every particular person in it, but only of those who shall believe in Him. This assertion the Arminians, or Remonstrants, brand with notorious falsity, and would set the crown of truth upon the head of the quite contrary. Let one of them speak for all: the author to the book entitled "*God's Love to Mankind*," in the eighty-second page (ed. 1633), upon those words, *John* xii. 47, and iii. 17, saith, "That these negations, joined with affirmations, shew that the salvation of all men was the end of Christ's coming into the world, the end exclusively; no other end was properly intended by it but this." And presently after, "The end of Christ's coming into the world was the salvation of all and every person in it." This, therefore, is the question, which, by God's assistance and your patience, I shall endeavour to speak a little to, and shew you that Christ did not come into the world intentionally to save every particular person in it—a truth which, though it hath many and strong opponents, yet I think it may be defended by one of weak parts (I mean mine own), truth wanting nothing but its own nakedness and explication to set it out; but before I enter the lists, give me leave to premise this consideration, that when I say Christ's death was not intended for all, I do not say that Christ's death was not sufficient for all; for I assert, and really believe, that that ransom which Christ paid to His Father for our redemption was both of value and virtue enough to have redeemed every particular person in the world, if Christ had intended it for them, and God should apply it to them; so that if we respect the price paid by Christ to His Father—if God, of His own good will and pleasure, should shew mercy upon all, yet would not His

justice be any loser. But I would have you observe this distinction: it is one thing for Christ's death to be sufficient for all, and another thing for Christ to die sufficiently for all. The first we assert, but deny the second; for to say that Christ died sufficiently for all, implies that His end and intention in dying was to make sufficient satisfaction for the sins of every particular person in the world, and, likewise, that by His death He hath merited sufficient grace for every one, for the attainment of eternal happiness: so that these two, universal grace and universal redemption, border each upon the other, so that I cannot speak to the one, but I must likewise be forced to speak something to the other; and if either fall, the other cannot stand.

To prove, therefore, that it was not Christ's end and intention, in coming into the world, to save all and every particular person in it, I might produce these places of Scripture where the merit of His death is restrained to many, as *Matt.* xx. 28, "And to give His life, λύτρον ἀντὶ πολλῶν, a ransom for many." So *Matt.* xxvi. 28: "For this is the blood of the New Testament, τὸ περὶ πολλῶν, which was shed for many, for the remission of sins." *Heb.* ix. 28: "So Christ was once offered, εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, to bear the sins of many." Which words seem to be taken from *Isa.* liii. 12: "And He was numbered amongst the transgressors, נִשְׁפָּט וְהוּא הָיָה אֶמְסָרִים, and He bare the sins of many." Now, that we may better understand what is to be understood by "many," Scripture interprets them of those who believe, and so are really engrafted, in Him; sometimes calling them His sheep, as, *John* x. 15, "And I lay down my life, ὑπὲρ τῶν προβάτων, for the sheep." If He had died for the goats as well as for *the* sheep, why should He restrain the end and merit of His death only to *the* sheep?

Eph. 5. 25. Sometimes He is said to have died for His Church: "Husbands, love your wives, even as Christ also loved His Church, and gave Himself, ὑπὲρ αὐτῆς, for it." If Pagans and Heathens, as well as Christians, infidels as well as believers, had a share in Christ's sufferings, surely He would have given Himself for the one as well as the other. So likewise He is said to have purchased the Church of God

Acts 20. 28.
Matt. 1. 21. "with His own blood," "to save His people from their sins,"

and “to gather together the dispersed children of God.” ^{John 11. 51, 52.} Now how could the end of His coming be restrained only to these, if He came to save all and every person in the world? If the devil’s brats as well as God’s children, the reprobates as well as the elect, all the world as well as the Church of God, was redeemed by Christ, or intended to have been redeemed by Him, surely we had never read or heard of any such places in Scripture as these are; and these and such-like texts must be rased out of the word of God before Christ can be said to have died for all. But for the reasons, take three:—

1. If Christ intended, by His death, to save and redeem all, then either all are saved, or Christ is frustrated of His intentions. One of these must of necessity follow; for either Christ had His end, or else He had not His end: if He had His end, then all are saved; if He had not His end, then was He frustrated of His intentions. But that both these are false—I mean that neither all are saved, nor yet Christ frustrated of His intentions—is evident; yea, the sun, in all its meridian glory, is not so clear as either. As for the first, that all are not saved, our Saviour plainly shews, when He saith more shall be damned than saved, more shall go to hell’s miseries than to heaven’s mansions: but I suppose ^{Matt. 7. 13, 14.} none of you doubt of this. But for to assert that Christ is at any time frustrate of His intentions, is to bring His divinity into question, to take away His omnipotency, and to brand Him with impotency, viz. that He is not able to bring about what Himself intends. Suppose there were twenty prisoners shut up in a dungeon together; I, having a mind to bring them all out, go to the state, intending to pay a sufficient ransom for the redemption of every particular person amongst them; but when I come there my hopes are dashed, my intentions frustrated, for all that I can do is only to bring out some three or four of them. Now doth not this argue mine own weakness, either in that I intended more than I was able to perform, or else in that I was not able to perform what I intended? Change but the name, and the case is ours. All the persons in the world were but like so many poor prisoners, captivated by the devil, and bound with the fetters of their own corruptions. Christ,

seeing this, addresses Himself to His Father, lets out His own blood, lays down His own life, with an intention that every particular person might be redeemed; but, when all is done, there are only some few that receive any benefit by His death and passions. Now doth not this argue Christ's weakness, in that He intended more than He could do, or else could not do so much as He intended? And is not this, in plain terms, to deny Christ's divinity, or else God's omnipotency? And is not that horrid blasphemy?

2. If Christ died so for all, then hath He satisfied divine justice for the sins of every particular person in the world. But that is false. Therefore, that I may explain this to the meanest capacity in the congregation, I shall speak to each proposition distinctly.

First. I say, if Christ thus died for every person, then hath He satisfied divine justice for the sins of every person; for, otherwise, His death, as to some persons for whom He died, would have been in vain. The reason of Christ's coming into the world was, because we, by the transgression of the most holy law of God, are become liable and obnoxious to the strokes of divine justice. And it cannot stand with the justice of God to pardon any one sin without satisfaction made. Hence Christ comes into the *world*, and by His death makes sufficient satisfaction. Our sins, we know, commonly go under the name of debts. Hence the Greeks call them *ὀφειλήματα*, and the Syrians *ܐܕܒܐ*, and sinners are called *ܐܕܒܐ*, "debtors." And the reason is, because that by our sins we owe punishment to divine justice, which must most certainly be paid, either in our own or some other fit person. But now Christ, as our surety, undertakes the payment of our debts, and suffers those punishments which were due to God from us. So that all the large scores of our sins are blotted out of the book of God's remembrance, by the blood of our Saviour. So that for as many as He undertakes to pay their debts for them, for the sins of so many hath He satisfied divine justice.

Secondly. But now that the divine justice is not satisfied for the sins of every person is evident, for then God could not punish nor damn any for their sins. For how can it stand with the justice of God, to punish any one for those sins

which Christ hath made satisfaction for? A debtor owes so much to another, his surety makes satisfaction to the creditor for this debt. Now how can the creditor justly come upon the debtor again for the payment of the same debt? Hence it is that we say, that in that place which is so much insisted upon by our adversaries, "That God was in Christ, 2 Cor. 5. 19. reconciling the world to Himself, not imputing their sins unto them," it cannot possibly be meant of every particular person in the world; for if God be actually reconciled with every particular person in the world, what is the reason that He is still at enmity with any one? And if God imputes their sins to none, how can He damn any?—how can He damn any for those sins which He doth not impute unto them? So that this place, of necessity, must be understood only of such persons who, by faith, are really interested in the death of Christ. Neither will Arminius's distinction, which he so much insists upon, especially in his treatise against Perkins, that *per mortem Christi redemptio est omnibus impetrata, licet non sit omnibus applicata*, "That by the death of Christ redemption is obtained for all (and that by prayer too, as the word *impetrata* imports, though Christ Himself says He prays not for all), though not applied to all." This distinction, I say, availeth nothing, for in vain is it obtained for all, if not applied to all. And again, if Christ hath purchased redemption for all, and that with His own blood, how can it stand with the justice of God to withhold it from any? I purchase so much land from another for the use of ten persons; now, would it not be injustice in this man to keep any of those ten persons from the enjoyment of it?

Thirdly. For whomsoever Christ died, for them hath He merited, as the pardon of their sins, so, likewise, sufficient grace for the attainment of salvation. And hence it is that they are forced to run to their universal grace, for the keeping up of their universal redemption. But now that there is no such thing as universal grace, or that every person in the world hath not sufficient grace and means for salvation, I might prove,

I. From the heathen, who have no higher, no other means, than the light of nature. And how far that can go,

Acts 17.
[23.]

the Athenian philosophers seem to shew in that inscription which was engraved upon their altar at Athens, Ἀγνώστῳ Θεῷ, "To the unknown God." That there was a God they knew, but what this God was they knew not. And again, though the heathens may know something of God, as a Creator, yet can they know nothing of Him as a Redeemer. All their great astrologers could never read Christ's satisfaction for the sins of man in the stars. No, there was never any but one star that led to Christ, and that, I am sure, they never saw. And did many of them never hear of Christ? Then, I am sure, they cannot be saved. "For there is no name given under heaven by which we can be saved, but the name of Christ." And if they never heard of Christ, surely they can never be saved by Him. But I shall insist no longer upon that.

Acts 4. 12.

2. If there be any such thing as universal grace, or every man have grace sufficient for their salvation, then either all do, or all do not, participate of this grace alike. One of these must necessarily follow, because they are contradictory one to the other. But now that this universal grace, sufficient for the salvation of all men, can neither be said to be equally nor yet unequally distributed amongst men, I shall endeavour to prove by parts.

First. If all do not participate of this grace alike, then either some have more than enough, or else others have not enough to bring them to salvation, *ex. gr.* Peter and Judas. If Judas had not so much grace as Peter, and yet had enough to bring him to heaven, then Peter, who had more than Judas, had more than enough; for if he had had but as much as Judas, he had had enough. And then, on the other side, if Peter had only grace enough to bring him to heaven (as, questionless, it is impossible any should have more than enough grace), then Judas, who had not so much as Peter, had not enough.

Secondly. If all have grace alike, then it necessarily follows, that either all must be saved, or else all must be damned. Let me instance in the same persons. If Peter and Judas had the same grace, or grace alike, what is the reason that one should be saved, and the other damned? To this they answer, Because Peter made use of his grace, but Judas did

not. I reply, Did Peter make use of his grace, and Judas not? Why then Peter had more grace than Judas; Peter had grace to make use of his grace, which Judas had not. But now to solve this, they are forced into a worse absurdity than before, viz. to say, that the reason why one makes use of his grace, and another not, is not from supernatural grace, but from their natural abilities, which is as much as to say, that the salvation of man depends upon his own free will; the reason why any man is saved is not from God, but from himself. Why then may not a man boast and glory in himself, and vaunt it over his neighbour, from whom himself hath made himself to differ? Just contrary to what the Apostle saith, “Who made thee to differ? Or what hast thou, which thou hast not received? Now if thou receivedst it, why dost thou glory, as if thou receivedst it not?” 1 Cor. 4. 7.

I might bring many other arguments against both universal grace and universal redemption, but I shall rather spend the remainder of the time in answering those arguments which commonly are brought for them.

1. They object, “And He is a propitiation for our sins: and not for ours only, but also *περὶ ὅλου τοῦ κόσμου*, for the whole world,” or “for the sins of the whole world.” 1 John 2. 2.

To this I answer, that by “whole world” there, cannot possibly be understood every particular person in the world, which is clear, if you look into the force of the word *ἱλασμός*, “propitiation,” in the text. Which, as it denotes the expiation of sins, so sometimes (as in this place) it signifies, *Id quo per et propter quod tum peccata expiantur tum et consequenter Deus placatur*,—“That whereby our sins are actually expiated, and God pleased.” Now, if by Christ’s death all the sins of every particular man be expiated, and God pleased with all, how comes it to pass that all are not saved? You will say, Because all do not believe in Christ; they do not lay hold upon this propitiation. To that I answer, If their sins be not pardoned, if God be not pleased, and if their souls be not saved, because they do not believe in Christ, therefore, likewise, was not Christ a propitiation for them, because they will not believe; and, by consequence, He is not a pro-

Zanchy.
[in 1 Joh.
2. 2. tom. vi.
P. 3. p. 70.]

pitiation for every particular person in the world, but only for such as believe. But then, how are the words to be understood? Mark. "And He is a propitiation for our sins: and not only for our sins, but for the sins of the whole world." As if He should have said, Neither would I have you think, that He is a propitiation for ours only, for ours who live and believe here in Patmos (where he is supposed to have been when he wrote this epistle) only, but, likewise, "for the sins of the whole world;" that wheresoever and whensoever, in any part of the whole world, any believe in Him, for their sins likewise will He be a propitiation, as well

Rom. 1. 8. as for ours. And so, likewise, is the "whole world" taken, not for every particular person in it, even for such who had heard of Christ and faith (which we cannot say every particular person in the world had). Hence you may also see

Col. 1. 20. how to understand that place, "By Him to reconcile all things to Himself." You cannot say, By the death of Christ all things are reconciled to God, for then the devils, yea, and holy angels, who were never out with Him, should be reconciled to Him; but that whatsoever things in heaven above or earth beneath are reconciled to Him, it is only in and through the merits of Christ Jesus. And so for these places where the Apostle seems to extend our guilt by

Rom. 5. 18.
1 Cor. 15.
22.

Adam, and God's gift by Christ, to an equal latitude. But the words cannot be understood so, for then, as every particular person is made guilty by Adam, so every particular person should be justified by Christ; but if that was so, truly hell would be very empty, unless justified persons should be sent thither with Christ's merits upon their backs. And how that can stand with the justice of God, judge you. But Augustine seems to give the best, yea, and that

[Cf. Aug. de
pecc. mer. i.
28. Tom. x.
p. 30.]

a full, gloss upon these words, saying, *Hoc loco non indicatur omnes homines justificari in Christo, sed omnes qui justificantur non aliter posse justificari quam in Christo.* "This place," saith he, "doth not hold forth that all persons are justified by Christ, but that all that are justified are justified no other way than in Christ." That as there is but one way whereby all that are made sinners become so, even by the first Adam; so there is but one way whereby all that are made righteous and justified become so, even by the second

Adam. And in this sense do we commonly take the word "all" in our vulgar speech. As suppose there was but one door to come into the church at, you would say that all came in at that door; not as if every particular person in the world came in at it, but that all that do come in only come in that way. And this, likewise, gives light to that place where Christ is said to "taste death for every man," Heb. 2. 9. that is, It is by Christ alone that any man can be saved; none hath tasted death, none hath suffered for our sins, but only Christ. And again, Christ tasted death for every man; that is, it cannot be understood of every particular person, believer or unbeliever; for, for whomsoever Christ tasteth death, the punishment of their sins doth He undergo, and then, surely, they shall never undergo them too in their own persons: but He tasted death for every man that, by the grace of God, shall be enabled to believe in Him. And in such a restrained and limited sense you may clearly see the words "every man" taken, Col. i. 28.

2. They object, "If all be bound to believe that Christ died for them, then did Christ die for all. But all are bound to believe that Christ died for them." This is that *argumentum πολυθρύλλητον*, whereby Arminius and his fellows think to conquer all gainsayers, triumph over the truth, and erect the trophies of their own opinions. But give me leave to answer it in these following propositions.

First. To the whole. If this kind of argumentation was true and prevalent, then likewise would it follow, that because all men are bound to believe they are elected, therefore are all elected. That all are bound to believe they are elected by God, is as manifest as that all are bound to believe they are redeemed by Christ; for, questionless, none can be redeemed by Christ but such as are elected by God, neither could any one be elected by God but such as should be redeemed by Christ. And again, if all were not bound to believe they were elected, then might some lawfully sin, as not being bound not to despair; which, I hope, will be granted to be a sin. But now, I believe, there is none of you have your understandings so far darkened as to conclude, that because all are bound to believe they are elected, therefore all are elected. And so likewise here, though all

are bound to believe that Christ died for them, yet doth it not follow that He died for all.

Secondly. To the minor I answer, All are not bound absolutely to believe Christ died for them, but only conditionally ; I mean, all are bound only to believe Christ died for them, if they repent of their sins, and believe in Him. This is the
 Mark 1. 15. method which our Saviour Himself prescribes, “ Repent, and believe the Gospel.” What ! do you think that so long as any lie wallowing in the mire of their sins, that they are bound to believe Christ died for them ? No, surely, they are rather to think, that, unless they repent of their sins, hell is preparing to torment them to all eternity. But this they are to believe, that if they turn from their sins, and turn to God in Christ, they were elected, are redeemed, and shall be saved.

Thirdly. Admit of an absolute obligation lying upon all men to believe that Christ died for them, yet doth it not follow that He died for all men ; for therefore did He not die for all men because all would not believe in Him, and so believe that He died for them. Let me explain myself thus : It is a duty incumbent upon all persons to believe that Christ died for them, yea, so far as that this is made as a condition, insomuch that if they do not believe this, Christ did not die for them. Now, all not doing this duty which they are thus bound to do, and so not performing the condition upon which Christ is offered, therefore it is that Christ did not die for all. And herein, likewise, lies the punishment of their incredulity, even their denial of any redemption by that Christ, in whom they will not believe. I should be larger in explaining my thoughts of this, but that there are other objections to be answered.

3. If God did not so love every person, as to send His Son to redeem him, then is not every man bound to love
 1 John 4. 19. God, because it is said, “ We love Him because He first loved us ? ” This argument favours not much of Arminian subtlety, and therefore I shall speak but little to it. Only consider these two things,

First. What though Christ did not die for all, yet there is never a man in this life that can be assured He did not die for him, nay, as they themselves in the foregoing objection

avouch, every man is bound to believe that Christ died for him. Now shall every man be bound to believe that Christ died for him, and shall not every man be bound to love that God who first so loved him as to give His only Son to die for him?

Secondly. What though I was assured Christ did not die for me, yet am I bound to love God upon this same ground, because He first loved me, yea, and hath expressed His love unto me in many particulars. Believe it, Christians, every morsel of bread, every drop of drink, every farthing of money, every moment of health, yea, every moment of life and being in the world, is a monument of God's love to us, and shall not we love Him again?

4. They object, God is said "not to be willing any should perish, but that all should come to repentance;" and "who will have all men to be saved, and come to the knowledge of the truth." And hence they infer, that God hath given all men grace sufficient for the attainment of eternal happiness. But, for the better understanding of these places, and so the answering this objection, let me premise but this one consideration, that we may apprehend in God, not only His absolute efficacious will, which is always joined with His power, to bring about whatsoever He thus willeth, but also a simple complacency, or willingness, which is not always accompanied with this irresistible power. Now this simple velleity, or willingness in God, I cannot better explain to you, than by that willingness whereby a lawgiver is willing, yea, wills his laws should be obeyed, but yet doth not exert the utmost of his power for the keeping of his subjects in their obedience to these his laws, but simply, as they are his laws, he would have them kept, and resolves to punish the breach of them with due punishment. This distinction Arminius himself admits of, and therefore, I hope, will not be denied by any of his followers. This being premised, I answer,

First. This place cannot be understood of the absolute efficacious will of God, for of that it is well said, "Who hath resisted His will?" And this we may likewise see, in that it is not said, ὃς θέλει πάντας ἀνθρώπους σώζειν, but σωθῆναι, not Who will save all men, but, Who will have all men to be saved;

² Pet. 3. 9.
¹ Tim. 2. 4.

[Rom. 9.
19.]

that is, it is His will and commandment, though He intends not to make use of all means tending to it, for then it is impossible but all should be saved. Neither will it avail any thing here to say, God will will it efficaciously if man wills it (as our adversaries are forced to say); for then the efficaciousness of God's will would depend upon the determination of the will of man, and so the first cause be determined by the second, which is against all, even philosophical principles. And again, it cannot be said God wills it efficaciously if man wills it, for man cannot will it unless God first wills it efficaciously; that is, unless God first so wills it as to use His power in the bringing it about, and so work this will in man, for it is He alone that worketh in us both to will and to do.

[Phil. 2.
13.]

Secondly. It must therefore necessarily be understood of His simple willingness, whereby God, as lawgiver, wills His laws should be obeyed, rather than His subjects punished for their disobedience. And this, indeed, Arminius himself adheres to, which, likewise, seems to come in with that distinction of Damascens (which he makes so much of, and insisteth so long in the explaining of it in his treatise against Mr. Perkins's *de Predestinatione*), viz. of the will of God in *Antecedentem et Consequentem*.

[de Orth.
Fid. ii. 29.]

[Opera, p.
740, seq.]

But now, hence to conclude, that because God is willing all should "be saved, and come to the knowledge of the truth," viz. as He is the supreme lawgiver, and so commands all should endeavour "to be saved, and come to the knowledge of the truth," that therefore He sent His Son to die for all, or give sufficient grace to all for their salvation, argues much weakness; for if He use all the means He can for the bringing them to salvation (as He must do if He gives them sufficient grace), it is no longer His simple velleity or willingness, but His absolute efficacious will. Let me express my meaning thus: A king issues forth his commands, and, amongst other of his laws, enacts, "That none shall commit adultery under pain of death." You will say, He takes no pleasure in the death of the disobedient, but had rather they had obeyed his commands; yet hence doth it not follow that he must set a guard about every person, to keep them from the breach of this law.

[1 Tim. 2.
4.]

So it is here. God, the King of heaven and earth, commands all men should “repent and believe, and whosoever doth not shall perish.” So that it is His will and command, “all should be saved, and come to the knowledge of the truth;” yet doth it not follow that He must set a guard of graces about every man, sufficient to keep them from the breach of the law, to enable them to obey what He hath commanded, and so to avoid what He hath threatened. And hence we may likewise bring light to these places, “For I have no pleasure in the death of him that dieth;” ^{Ezek. 18.} and ^{31.} ^{chap. 33. 11.} *חַי־אֲנִי נָאִם אֲדֹנָי יְהוִה אֶם־אֶחָפֵץ בְּמוֹת הַרָשָׁע*, “As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” As He is the great lawgiver of heaven and earth, He had rather His commandments were obeyed than His punishments inflicted; yet doth it not follow that He will give all grace, which, by their good husbandry (as one doth not stick to say), may be sufficient for their salvation, or to keep them from the transgression of His laws, nor yet a Christ to die for all the transgressors of it. And therefore He doth not say, I will give you grace sufficient to turn you, but He calls upon them to do it, and commands them, “Turn ye, ^[Ezek. 33. 11.] turn ye from your evil ways; for why will ye die, O house of Israel?” And this brings me to the last objection.

5. If all have not grace sufficient for salvation, what use, then, is there of ordinances, especially to such persons who are not endued with this sufficient grace? Or how can God lay His injunctions upon such who have not power to do what He commands? I have not time now to give a full answer to this; only consider,

First, That when God first enacted His laws, at the same time that He gave laws to be obeyed, He gave strength to obey those laws; and so He may justly require that to be done by us now which Himself once gave us strength to do, though we proved bankrupts, and lost it. Hence He may justly threaten punishment to the refractory and disobedient, and promise rewards under the condition of obedience; so that the aforementioned author’s simile, in this case, doth not hold: saith he, “It is all one for me to offer a piece

of money to one blind man, under condition that he will open his eyes and tell me what stamp it hath upon it, and flatly deny it to another." I say it is not all one, if that blind man pulled out his own eyes, for so himself becomes the cause of his losing the money offered; for had not he been so foolish as to pull out his own eyes, he might have performed the condition upon which the money was proffered, and so have had the money, which the other, to whom it was never offered, could never have.

Secondly, The ordinances of God chiefly tend to the bringing about of their salvation whom God intends effectually to bring to Himself. Hence are all these passionate wishes, heart-melting considerations, strong expostulations, and other pathetical expressions, in the word of God. Give me leave to make use of one of them, and then I shall apply it: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Let me paraphrase a little upon these words. You who came to the church at this time, and brought hearts with you full fraught with all manner of corruption, delighting in sin, supporting and pleasing yourselves in breaking the laws, and incensing the wrath of Almighty God against you,—to you I say, "Turn ye, turn ye from your evil ways; for why will ye die, O ye sinful wretches?" You carnal epicures, who can ravel out the precious minutes of your short-lived days in indulging your carnal appetites with sinful pleasures, in whose religion seriousness is an heresy; who can spend whole days, weeks, yea, months and years, without any serious thoughts of heaven and eternity, "O turn ye, turn ye from your evil ways; for why will ye die, ye carnal epicures?" You covetous worldlings, who live like so many brute beasts, always poring upon earth, panting and breathing after the dust thereof, whose great Diana, that you so much honour and cry up, is nothing else but riches; who can see poor creatures starve for want of food, and you, out of your abundance, not relieve them, "O turn ye, turn ye from your evil ways; for why will ye die, ye covetous worldlings?" You ambitious aspirers after vain glory, who are always endeavouring to clamber up to the highest pinnacle of honour, who prefer your own before the glory of God, and

Ezek.
33. 11.

had rather be honoured of your fellow-creatures than your great Creator, "O turn ye, turn ye; for why will ye die?" You profane, hypocritical sabbath-breakers, who can come, perhaps, to church once or twice upon a Sunday, but neither mind what is said when there, nor endeavour to practise it when you come home; you who sit or stand where ye do, but have your thoughts busily employed about something else, who matter not what either man or God can say unto you, "O turn ye, turn ye from your evil ways; for why will ye die, ye gazing hypocrites, ye miserable caitiffs?" O every one amongst ye, man and woman, rich and poor, old and young, who live in any one known darling sin, who are not yet turned from your sins to Almighty God, every moment posting headlong to eternal destruction, let me now prevail with you in the name of Almighty God, your great Creator, the God of heaven and earth, "O turn ye, turn ye from your evil ways; for why will ye die, O my Christian brethren?" Christians, if I could have spoken more pathetically to you, I promise ye I would; but for all that I have said, I know not whether there be twenty of you have minded what I have been speaking, and, of all this vast congregation, perhaps but one that will now resolve to "turn from his evil ways, and live,"—perhaps but one converted by all that I have said. Yet let me tell thee, my happy, my blessed, because my converted, brother or sister, it was for thy sake chiefly that this sermon was preached; it was for thy sake God sent me hither to-day, and put these words into my mouth, for which thou hast cause to bless and praise His name to all eternity.

And thus, my brethren, have I endeavoured to arm this truth with arguments, and likewise to repel whatsoever darts are usually shot against it; and if the arguments produced seem not convincing, or the arguments objected seem not convicted, I desire you not to impute it to the weakness of the cause defended, but to the weakness of him who hath endeavoured to defend it. And if any of you seem not yet fully satisfied as to this point, I desire you to roll what hath been said a little better in your thoughts, to steep them in your meditations, ruminate longer upon them, and perhaps they may give you farther satisfaction. How-

ever, I would not have you to believe the contrary only because any man saith it, but rather to search the Scriptures, and consult right reason in the deduction of inferences from it; and I fear not but, at the length, your judgments will readily embrace the truth discovered. For the present I shall speak no more, but only exhort you not to be carried up and down with every wind of doctrine; take heed of drinking in every opinion that is broached, lest at the length you reel into heresy, but endeavour to establish your judgments upon the true foundation of Christian religion; and thus your judgments being rightly informed in the truth, your affections may be conformed to the will of God; and so upon the wings of faith and love your souls may, at the length, mount up to the belief in and embracement of that Saviour, of whose redemption we have now been speaking, and by whom, ere long, after a few years, or weeks, or days spent in this lower world, we hope to be carried up to the enjoyment of our Maker, the chiefest good, where we shall solace ourselves in the sweetnesses of heaven, be ravished with the unspeakable joys of that unspeakable glory, and bathe ourselves in those rivers of pleasure which

[Ps.16.11.] are at God's right hand for evermore.

[1 CORINTHIANS ii. 2.]

הַלְלוּ־יָהּ. *Christ crucified.*

ST. PAUL, in this and his other Epistles, often calls himself the Apostle and the servant of Jesus Christ, which is the highest title he could give himself, yea, the highest that can be given to any one upon earth; for Jesus Christ being the greatest as well as the best Master in the world, the “King of kings and Lord of lords,” His service must needs be the most noble employment and the greatest honour that any mortal can have; which St. Paul was so sensible of, that he delighted and gloried in it, as he well might, more than all things else; and, always looking upon himself as standing in this relation to Jesus Christ, he made it his whole business to serve Him, his great Lord and Master, by setting forth His glory and goodness in the redemption of mankind. And this he did, not with excellency of speech or of wisdom, as he speaks in the verse before my text, but with that plainness and simplicity which became the Gospel of Christ; which, lest any should wonder at, he here gives the Corinthians the reason of it, even because he *determined not to know or make known any thing among them, save Jesus Christ, and Him crucified.*

This was the sum and substance of all his writing and of all his preaching; and so it ought to be of all theirs who succeed him and the rest of the Apostles in the ministry of the Gospel; “for necessity is laid upon us, yea, woe unto ^{1 Cor. 9. 16.} us, if we preach not the Gospel of Jesus Christ.” Unless we do that, we do not answer the end of our ministry, which was ordained on purpose to plant, propagate, and keep up the knowledge of Jesus Christ upon earth, that men may

always know Him by whom they may be saved, and without
 Acts 4. 12. whom they can never be saved; "for there is none other name under heaven given among men whereby we must be saved;" and therefore it is in vain to expect it from any other. Aristotle can never save us with all his philosophy, nor Tully with all his rhetoric, nor Plato neither, with his fine notions borrowed from Moses; no, nor Moses himself. He must lead us through the wilderness, but Joshua, or, as the Greeks call Him, Jesus, must bring us to the land of Canaan. The Law must direct our steps, the Gospel only can save our souls—the Gospel as it reveals Jesus Christ our Saviour to us, and therefore reveals Him that we may know Him, and how to be saved by Him.

Which kind of knowledge the Apostle preferred before all other; and not only before the knowledge of all other
 Philip. 3. 8. things, but before all other things he knew: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He having attained to the knowledge of "Christ Jesus his Lord," he found so much excellency in it, that he reckoned that he should have been a great loser if he had gained all things else without knowing Him, and therefore thought he could not do any man a greater kindness than to communicate this most excellent knowledge to them, by preaching *Jesus Christ, and Him crucified*: which he therefore did, notwithstanding that in those days also, as well as ours, there were some who were offended, and others that laughed, at him for it: "We
 1 Cor. 1. 23, 24. preach," saith he, "Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." They who were called to the knowledge of Jesus Christ could not but admire and adore Him, as the power of the Almighty and the wisdom of the all-wise God, but other people would either stumble or make mock at it: but what sort of people were they? That we
 1 Cor. 1. 18. may learn from the same Apostle, saying, "The preaching of the cross is to them that perish, foolishness." And again,
 2 Cor. 4. 3. "If the Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the eyes of them who believe not, lest the light of the glorious Gospel of

Christ, who is the image of God, should shine upon them." Wherefore such, if there be any such now, who deride the preaching of the Gospel, or despise the knowledge of Jesus Christ, have little reason to value themselves upon it. For my part, I would not be in their case for all this world.

St. Paul, be sure, when inspired by God Himself, was of another mind; for he *determined not to know any thing*, nor to make any thing known among them to whom he preached, but *Jesus Christ, and Him crucified*. And having the example of so great an Apostle before me, I shall, by God's assistance, entertain your devout meditations at this time with considering only what we ought to *know* of *Jesus Christ*, and how much that is to be desired and taught before all other knowledge.

That there was such a person once upon earth who was called *Jesus Christ*, we all *know*; but we must *know* withal, that He was such a person that there never was, nor ever can be, such another in the world; for He was not only a man, such as we are, but God; nor God only, such as the Father is, but man too; and both God and man in one and the same person: for unless we *know* Him to be God, we cannot believe Him to be Jesus the Saviour; unless we *know* Him to be man, we cannot believe Him to be Christ the anointed; and unless we *know* Him to be both God and man in one person, we cannot believe Him to be the one Mediator between God and men. So that this is the most fundamental article of the Christian faith, upon which all our hopes and expectations are grounded; and therefore so clearly revealed in God's holy word, that none but such as wilfully shut their eyes or harden their hearts can be either ignorant or doubtful of it. And if we *know* this, and carry it always in our minds, it will give us great light into all things else that we ought to *know* or believe concerning Jesus Christ.

Now this "Immanuel, God with us," as the Prophet calls Isa. 7. 14. Him, or, as the Angels call Him, τὸ ἅγιον, "that holy thing," Luke 1. 35. a thing made up of the most holy God and a holy man together, being conceived and made so by the Holy Ghost coming upon, and the power of the Highest overshadowing, the blessed Virgin, He was accordingly born of her, and

Matt. 20.
28.

grew up by degrees, as men use to do, living as it were *incognito* till He was about thirty years of age, and then He shewed Himself openly to the world, and manifested forth His divine power and glory by doing such works which none could do as He did them, but God only; that men might see and believe that, although He appeared among them only as a man, yet He was at the same time the one Almighty God. He spake as never man spake, for His answers were all the oracles of God; He declared that the end of His being made the Son of man, and coming as such among them, was to "give His life a ransom for many." He revealed many great truths which had before been hid, such especially as were necessary to the purifying men's hearts with a right faith in God; He vindicated the law which He had published on Mount Sinai from the false glosses which the Jews had put upon it, declaring the true meaning and the full extent of it; He taught men their whole duty to God, to themselves, and to one another, and that they must give account to Him at the last day how they have performed it; He shewed them how to do what He taught, by doing it Himself, and living in all respects as He taught them to live; for He never thought, or spoke, or did amiss, but went about continually doing good: so that He fulfilled all righteousness in the nature of man, as much as any man, or Adam himself, in his state of innocence, was capable of doing it; and more too, for His righteousness was the righteousness not only of man, but of God too, which was more than ever was or could be required of mere man; and of greater worth than the righteousness of all the men in the world could have been, if they had all continued in a state of absolute perfection.

The only-begotten Son of God, of one substance with the Father, having thus conversed with men in their nature also for some years, until He had finished all He was to do while He lived upon earth, He then suffered Himself to be apprehended, arraigned, condemned, and at last crucified, as if He had been some great malefactor.

This the Apostle here lays great stress upon, determining with himself, not only to know *Jesus Christ*, but *Him crucified*; for unless He had died, and unless He had died

the accursed death of the cross, He could not have answered the end of His coming into the world ; for He would not have given His life as a ransom for any, so as to redeem them from the curse which God had laid upon all that “continue not in all things which are written in the book of ^{Deut. 27.} the law to do them.” Which, therefore, that He might, ^{26.} Gal. 3. 10. while He hung upon the cross, He voluntarily and of His own accord gave up the ghost, and died in that nature which was united to His divine person, offering it up as a sacrifice instead of all that are of that nature, so as to be a “propitiation for the sins of the whole world ;” the death ^{1 John 2. 2.} that He suffered in the whole nature of man being equivalent to the death of all mankind, and of infinitely greater value and merit ; for if all mankind had died eternally, their death could have been no more than the death of so many human and finite persons, whereas His was the death of a person who was infinite and divine ; and therefore, by His dying upon the cross, He did not only “redeem us from the ^{Gal. 3. 14.} curse of the law, being made a curse for us,” but He merited also for us the favour of God, and all the blessings we can desire to make us happy ; which God therefore, for His sake, hath promised to all that believe in Him.

Now the word of God being thus fulfilled, and His justice being abundantly satisfied for the sins of mankind, by the death which His only-begotten Son had suffered in their nature and in their stead, the third day after He rose again, and continued forty days upon earth, to convince His disciples that He was indeed risen ; and then He went up to heaven, where He hath been ever since, and is now “at the ^{1 Pet. 3. 22.} right hand of God, angels and authorities and powers being made subject to Him ;” for God hath there set Him “above ^{Eph. 1. 21,} all principality, and power, and might, and dominion, and ^{22.} every name that is named, not only in this world, but also in that which is to come ; and hath put all things under His feet, and given Him to be head over all things to the Church, which is His body ;” to the Church, “which He ^{Acts 20. 28.} hath purchased with His own blood.” It was for the sake of that, that this supreme authority and power over all things is given to Him, that He may order and dispose of all things so that nothing may ever destroy His Church, or

John 3. 16. hinder the salvation of any of the sound members of it ; but that, according to His word, “ whosoever believeth in Him should not perish, but have everlasting life.”

Such a glorious, such an almighty Saviour have we now in heaven, sitting at the right hand of God, where He is the
 1 Tim. 2. 5. “ Mediator between God and men,” and is “ able to save
 Heb. 7. 25. them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them ;” for God

Acts 5. 31. “ hath exalted Him with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins :” first repentance, and then forgiveness ; and if we accordingly believe and trust on Him, in the first place, to give us grace to repent and turn to God with all our hearts, He will certainly give us it, in the use of the means which He hath appointed in His Church for that end. And when we have obtained that, then, and not till then, we may be sure that He will take us into His own particular care and conduct ; He will wash us from our sins in His own blood ; He will reconcile us to His Father, and make our peace with Him ; He will supply the defects of our righteousness with His own ; His grace shall be always sufficient for us, and His strength made perfect in our weakness, through the whole course of our lives ; and then He will bring us to that everlasting kingdom which He hath purchased and is now preparing for all that believe in Him and keep His commandments : which God therefore grant we may all for the future do !

These few, of the many great truths concerning *Jesus Christ*, being revealed in His holy Gospel, I thought it my duty, in His name, to put you in mind of them, though I do not question but ye *know* them already, and heartily wish that all men did so ; and that they had not only a superficial and speculative, but a practical and experimental knowledge of them, for that, after all, is the knowledge of *Jesus Christ, and Him crucified*, which the Apostle speaks of, and accounts so excellent. Not that which swims only in the brain, but that which sinks into the heart, moves the affections, and puts us upon believing and living, in all respects, according to what we *know*. So that we have them not only in the theory, but see and taste the wondrous

things that He hath done for us, and feel the happy effects of them in ourselves, finding, by our own experience, that He assumed our human by our partaking of His divine nature, that He died for our sins by our living unto righteousness, that He is exalted above all things in heaven by our preferring Him before all things upon earth. They who have attained to such a knowledge of Christ as this, will need no arguments to persuade them that it excels all other. They feel more of it than others can tell them, and more than they themselves can tell to others. Whereas they who never had any sense or experience of it upon their own minds, will hardly be convinced of the excellency of it by any words that can be used about it; neither, indeed, are there any to be found whereby it can be fully expressed.

But, howsoever, it may not be amiss to observe, that the excellency of this knowledge appears sufficiently from the height and excellency of the objects upon which it is exercised; for whereas our knowledge of other things lies low and flat upon the ground, perplexed and entangled among the creatures which God hath made, this soars aloft upon Him that made them, among the divine perfections which He manifested in the redemption of mankind, and the highest mysteries of His holy and everlasting Gospel. For by *knowing Christ Jesus* we *know* the Word and the Son of God, by whom “all things were made, and without whom nothing was made that was made;” by *knowing* the Son we *know* the Father also, whom no man “knoweth save the Son, and he to whomsoever the Son will reveal Him;” by *knowing Jesus Christ, and Him crucified*, we *know* how grace and truth came into the world. How the Almighty Creator of all things comes to be so merciful and propitious to fallen men, and not to fallen angels, although they be both alike His own creatures. How all the losses that we sustained in the first Adam are abundantly repaired and made up by another. How, as by one man’s disobedience many were made sinners, so by the obedience of one many are made righteous. How the devotions and good works which we sincerely perform come to be acceptable to God, notwithstanding their manifold imperfections. How all things come to “work together for good to those who love God.”

John 1. 2.

Matt. 11. 27.

John 1. 17.

[Rom. 5. 19.]

Rom. 8. 28.

[1 Tim. 2. 5.] How there comes to be such a “ Mediator between God and men,” who can bring two parties, that are at such an infinite distance, together, and reconcile them to one another. How we, who (at present) are sinful mortals upon earth, may, ere long, be made glorified saints in heaven. But why do I offer at shewing any of these glorious sights, which the knowledge of Christ lets us into? These are contemplations fit for angels; the angels themselves desire to look into them, and the more they see, the more they admire and wonder. How much more should we do so who are so highly concerned in them more than the angels are? We certainly may well desire and determine with St. Paul, *not to know any thing save Jesus Christ, and Him crucified.*

And yet, it is much to be observed, that though this knowledge be so high and wonderful, it is the most certain knowledge that we can have of any thing that is. In comparison of which our knowledge of other things is generally no more than mere guess and conjecture, as being received only from our senses or reason, or else from the testimony of other men; which ways, we know, are all fallible. Whereas we have the knowledge of Christ, and from the infallible testimony of God Himself, who hath revealed all things necessary for us to *know* concerning Him in His own word, whereby it comes to pass, that we are as certain of every thing that is written or said there concerning Jesus Christ, as we can be of the most evident thing that is;

John 10. 30. as certain that He and the Father are one, as that two and two make four; as certain that He came into the world to save sinners, as that there are any sinners in the world to save; as certain that He rose from the dead, as that we are now alive; as certain that He is at the right hand of God in heaven, as that we are now in this place. For our knowledge of these and such-like things being grounded upon the word of God, of truth itself, it must needs be as certain as it is possible to be, as certain as that God is true.

And it is very well for us that it is so, considering the great use and need we have always of it. I do not deny but that the knowledge of other things is, in many cases, very useful, some to private persons, some to public socie-

ties, some to whole kingdoms, some to mankind in general, some to the right understanding of the Holy Scriptures, and so to the knowledge of Christ Himself. Yea, there is scarce any sort of knowledge but, some way or other, helps towards the raising, refining, and enlarging our understandings, and so to the making us more capable of *knowing* Him. But whatsoever it may be at present, unless it tends to that end, at last it will stand us in no stead. For what if we were skilled in all the arts and sciences that ever were invented, and could manage them every one to the best advantage? What if we had the whole system of logic in our heads, and could argue with all the art and sophistry that ever men did? What if we could dive into all the depths of natural philosophy, and see into springs and movements of all second causes? What if we had turned over all the records of the Church, and the histories of all places and ages since the world began, and could reduce every thing that ever happened to its proper time? What if we could count the number of stars, call them all by their names, and describe their motions to an hair's breadth? What if we understood all languages, and could discourse with people of all the nations upon earth in their own mother tongue? What then? Notwithstanding all this, without the knowledge of *Jesus Christ, and Him crucified*, we should be lost and undone for ever. Forasmuch as there is no way to be saved but by Him, neither can any be saved by Him except they believe in Him, nor believe in Him except they first *know* Him. For, as the Apostle observes, "How can they believe in Him of whom they Rom. 10. 14. have not heard," and so *know* not what to believe?

This knowledge, therefore, being so necessary to our believing in Christ, it is so likewise to every thing requisite to our obtaining the "end of our faith, even the salvation of [1Pet. 1. 9.] our souls." So that we cannot make one true step towards heaven without it no more than the children of Israel could have gone through the wilderness to the land of Canaan without having that type of Christ, the pillar of a cloud [Ex. 13. 21, 22.] by day, and of fire by night, to guide them. For the whole of our salvation, from first to last, is begun, continued, and finished, by God our Saviour. And unless we

- know* Him, we can neither *know* what to do, nor do any thing we *know*, in order to our being saved by Him. And therefore we see how they who live without the “knowledge of Christ,” live as “without God in the world.” They
- Tit. 1. 16. may “profess to know God, but in works they deny Him, being abominable, disobedient, and to every good work reprobate.” Their eyes are so blind that they cannot see, and their hearts so hard that they cannot feel, any difference
- Jer. 4. 22. between good and evil. They may be “wise to do evil, but to do good they have no knowledge.” They live in perfect slavery to their own humours and passions, and to the devil
- 2 Tim. 2. 26. himself, being “taken captive by him at his will;” and
- 1 John 3. 8. all because they know not Him who “was manifested to destroy the works of the devil.”
- 2 Pet. 2. 20. But, as the Apostle observes, men “escape the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ.” For by it we know how to overcome the world, so as to live above it; how to resist the devil, so as to make him flee from us; how to work out our salvation with fear and trembling, so as to make our calling and election sure; how to mortify our sins, so as to “walk in newness of life,” through “all the changes and chances of this mortal life,” till we come to “life eternal.” To which the true knowledge of Christ will as certainly bring us at last, as if we had it already; as we hear from Him who
- John 17. 3. alone can give it, saying to His Father, “This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.”

When I think of these things, I cannot but reflect upon the corruptions of the age we live in, and the great cause of them. It was our unspeakable happiness that, in the last age save one, the doctrine of our Church was so reformed that it agrees exactly with God’s holy word, as understood and interpreted by His whole Catholic Church; and it might reasonably be expected that, where the doctrine was so well reformed, men’s lives should be so too; but we find the contrary by sad experience: that piece of reformation is still wanting, and seems to be reserved for this age, and for this happy and glorious reign, wherein some attempts have been made already towards it; but all will be in vain, unless

a way could be found out that all who are born and bred within the pale of our Church may understand the doctrine which she teacheth, particularly that which respects our blessed Saviour. For otherwise, although the branches may be lopped off, or kept from spreading abroad or above ground, the root of vice and wickedness will still remain; for that can never be destroyed, but by the knowledge of *Jesus Christ, and Him crucified*, which He knows is but rarely found among us; and that hitherto there hath not been that care taken for the propagation of it which He designed and expected, when He was graciously pleased, in so wonderful a manner, to cause the doctrine of our Church to be so well reformed.

But, to our great comfort, He knows withal that the fault is not in our Church itself; for that she hath done all she could think of, to spread His Gospel all over the kingdom, that all might know Him, from the highest to the lowest person in it; she hath ordered that all that are young or ignorant should be instructed in the principles of the Christian religion every Sunday and holiday in the year; she hath set apart several feasts and fast-days every year, to keep up the memory and put people in mind of what our blessed Saviour said, or did, or suffered for us, and of what His Evangelists and Apostles did or taught by His direction and assistance; she hath so composed her Liturgy of Lessons, Psalms, Hymns, Creeds, Prayers, and Collects, all concluding in the name of Jesus Christ, that it contains all the fundamental articles of the Christian faith: so that it seems morally impossible that any who heartily use and attend diligently to the prayers of our Church, as they ought to do every day, should be ignorant of any one thing that is needful for them to know. So great care hath our Church taken, that all who live in her communion might come to the true knowledge of Christ their Saviour; and if her rules and orders were but as religiously observed by the whole nation as they are wisely and piously contrived by her, what an understanding, what a wise, what a holy people should we then be! Then would be fulfilled that which was spoken by the Prophet, that "the earth," or at Isa. 11. 9. least this part of it, "shall be full of the knowledge of the

Lord, as the waters cover the sea;" and then we should clearly see of what mighty use and advantage it is, not only for particular persons, but for the whole kingdom, to *know Jesus Christ, and Him crucified*.

Neither is this so unpleasant or so insipid a kind of knowledge as some imagine, but to them only who never tasted of it; for they who have, cannot but have found so much sweetness in it, that they can relish no other, but long for more and more of it every day, never thinking they can have enough: it is, indeed, the only true joy and comfort of a Christian's heart. The knowledge of other things may please our fancies, this only can satisfy and delight our souls; for, whatsoever else we know, be sure we all know ourselves to be sinners, and, if sinners, then liable to the wrath of our Almighty Creator, and to all the curses and judgments that He hath threatened against sinners, the thoughts whereof lie so heavy upon some men's minds, that they are ready to sink down into horror and despair; and they make all men sometimes sad and melancholy, do what they can, in the midst of all their mirth and jollity. And where shall we seek for any comfort or support? We may look where we will, but we shall never find any but in the Christian religion; for it is that, and that only, which affords us certain principles whereon to trust for God's mercy in the pardon of our sins, and His reconciliation to us in His beloved Son, in whom He is well pleased: wherefore they who *know* not Him can see no ground on which to build any hope of pardon and salvation; but whensoever they reflect upon themselves, if they ever do so, are tormented with the frightful apprehensions of that judgment and fiery indignation which will at last devour them.

Whereas to *know Jesus Christ, and Him crucified*; to *know* that the only-begotten Son of God "came into the world to save sinners," such sinners as we are; that "He is the propitiation for the sins of the whole world," and for ours among the rest; that He "was delivered for our offences, and raised again for our justification;" that He is now our mediator and "advocate with the Father," appearing continually before Him on our behalf, and preparing a place in heaven for us against our departure out of this

[1 Tim. 1.
15.]

[1 John 2.
2.]

[Rom. 4.
25.]

[1 John 2.
1.]

wicked world;—this raiseth and refresheth our drooping spirits, this fills our souls with solid and substantial joy—with joy in Him “whom having not seen, ye love; in whom, 1 Pet. 1. 8. though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

REVELATION vii. 3.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

ALTHOUGH mankind in general be very much corrupted and depraved, both in their principles and practices, yet nevertheless there have been some, in all ages, who have sincerely endeavoured to serve God themselves, and to set others an example how to do it; but this they did, not by their own natural strength, but by the special grace and assistance of God's Holy Spirit enlightening their minds, purifying their hearts, directing and inclining them to goodness and virtue, and enabling them to act accordingly. Hence the Church of Christ always looked upon itself as obliged to praise God for such persons as these, who thus lived and died in His true faith and fear, and to pray unto Him for the like grace and assistance to follow their good example: for which purpose our Church, in conformity to the Catholic, hath set apart several days in every year, which are therefore called holy days, because dedicated to the service of the Most High God, and to the setting forth the glory of His grace, in vouchsafing such assistances to His saints and people.

As for the Apostles, and some other of the most eminent Saints, whose praise is in the Gospel, and whose lives and actions are there particularly recorded for our imitation, there is a particular day assigned for the celebration of each of their respective memories, or rather of that grace and virtue which God had bestowed upon each of them respectively; but, both before and since that time, there have been many who, in their several generations, have shone as lights

in the world, some whereof are mentioned in the records of the Church; but others, and they the far greatest part, are as yet altogether unknown to us, having left no other monument behind them but the effect of their pious example in the respective times and places where they lived. And hence it is that the Church, finding it impossible to commemorate every one of them particularly, hath appointed this as a day of general thanksgiving for all the Saints that ever lived; and therefore, in the Collect for this day, we acknow- [All Saints'.] ledge, to the praise of God's goodness and mercy, that it is He who hath knit together His "elect in one communion and fellowship, in the mystical body of His Son Jesus Christ our Lord;" and pray unto Him that He would "grant us grace so to follow His blessed Saints in all virtuous and godly living, that we also may come to those unspeakable joys which He hath prepared for them who unfeignedly love Him, through the same Jesus Christ our Lord."

And the better to excite and stir us up to a hearty and sincere performance of these duties, instead of the Epistle for the day, this portion of Scripture is appointed to be read, wherein we find that St. John, in a vision from God, saw four angels standing ready to destroy the earth, and another angel crying to them and saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.* After which he saw twelve thousand sealed of each of the twelve tribes of Israel; and besides "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing ver. 9, 10. before the throne and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." From whence we may observe, to our great comfort and encouragement, that the Saints of God, although they be but few in comparison of the rest of mankind, yet, absolutely considered, they are so many that no man can number them.

But, not to trouble you with any nice or critical discourse concerning the design of the vision in general in the words that I have chosen for my text, two things are plain and obvious.

[Ex. 12.
23.]

First, The great care that God takes of His Saints and *servants*, in that He would not suffer the destroying Angels to *hurt the earth* till His own *servants* had a *seal* or mark put upon them, whereby the destroying Angels, knowing who they were, might not dare to meddle with them; as it was with the children of Israel, when God commanded them to sprinkle the blood of the Paschal Lamb upon the posts of their doors, that the Angel that was sent to destroy the first-born of the Egyptians, seeing that mark might pass over those houses and hurt none there.

The other thing, and that which I would have you principally to observe here, is the name which the Saints are here called by, *the servants of God*: from whence we may see into the notion of a Saint, he is one that serves God; and whosoever doth not do that, whatsoever he may pretend, he is no Saint. Wherefore, that you may know how to imitate those whose memories we this day celebrate, so as to become Saints yourselves, I shall endeavour to shew what it is properly to serve God, and how ye may and ought to do it.

THE END.

A

COMPLETE INDEX

OF

ALL THE PRINCIPAL HEADS

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